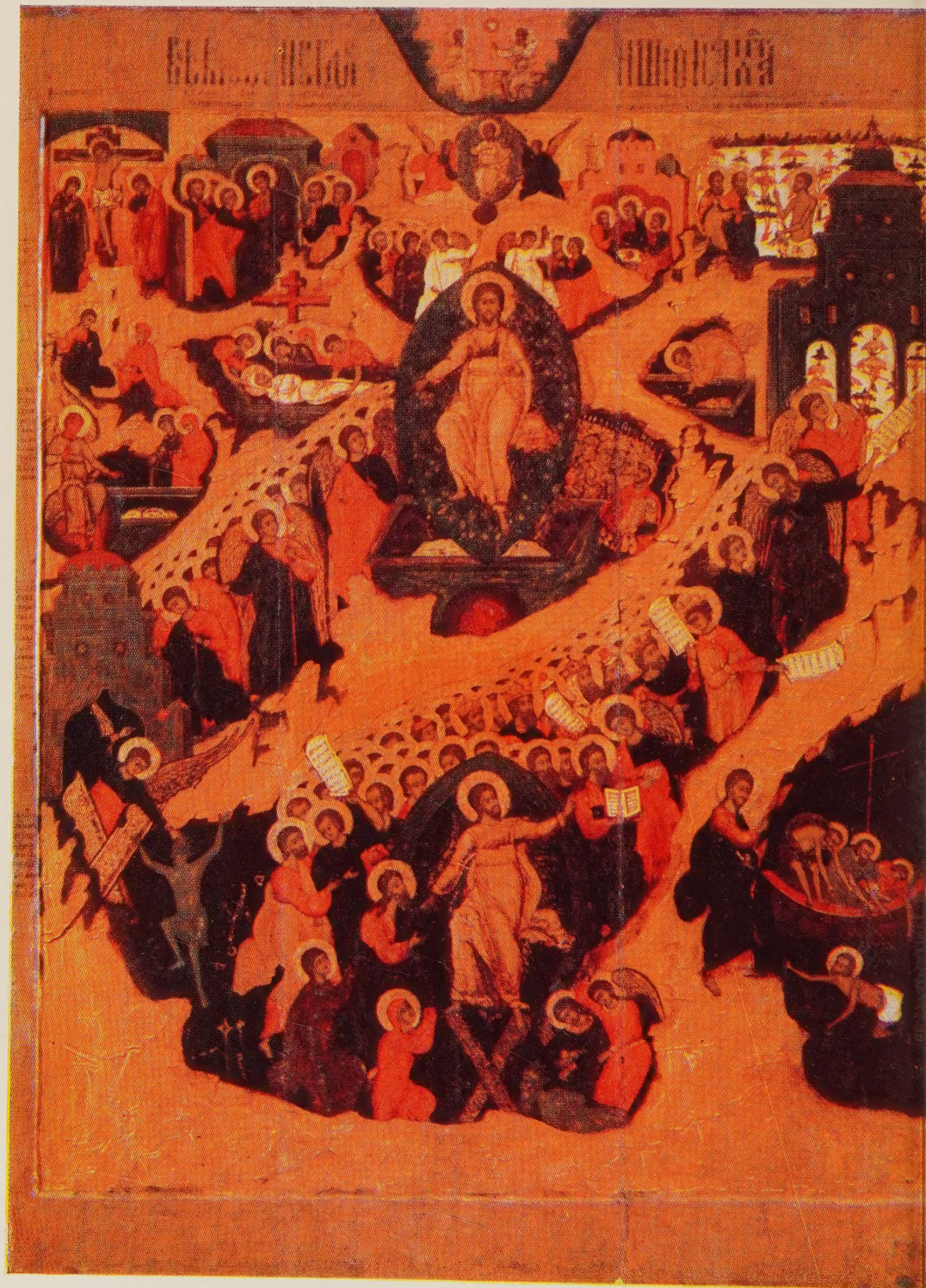




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DEC 8 1988

THE JOURNAL OF THE MOSCOW PATRIARCHATE



THE RESURRECTION

17th-century icon, Yaroslavl

Early Christians depicted the Resurrection of Christ using the Old Testament prototype in the story of the Prophet St. Jonah cast out of the fish's belly. In Russian icon-painting the theme of the Risen Saviour emerging from the tomb appeared at the end of the 16th century. Early Orthodox paschal icons conveyed the meaning of the Resurrection through compositions of the Saviour ascending into Hell or the appearing of the Angel to the Myrrhophores at the Empty Tomb.

Since the 17th century, paschal icons have included other compositions related to the Resurrection: Apostle St. Peter at the Sepulchre, the appearing of the Risen Saviour to St. Mary Magdalene and the Apostles, and the Good Thief in Paradise.

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PASCHAL MESSAGE

from Patriarch PIMEN of Moscow and All Russia
to the Archpastors, Pastors and All the Faithful
Children of the Russian Orthodox Church

CHRIST IS RISEN!

"The Day of Resurrection! Let us be illumined with the solemn Feast! Let us embrace one another".

(Paschal sticheron)

Having accomplished the holy and salvific feat of penance and purification of the Great Quadragesima, we, through God's mercy, are again celebrating with bright joy the Resurrection of Christ, celebrating solemnly the victory of the sacrificial love of the Holy Trinity over the spirit of evil.

For God so loved the world, that he gave his only begotten Son (Jn. 3. 16) *for us all* (Rom. 8. 32) unto death, in order that, having become *the sons of God* (1 Jn. 3. 1), *we might live through him* (1 Jn. 4. 9).

Our Lord Jesus Christ that died, yea rather, that is risen again (Rom. 8. 34) made all who believe in Him partakers of the greatest and infinite love of the Holy Trinity.

The Holy Spirit pours into our hearts the salvific grace of Divine Love which *constraineth us* (2 Cor. 5. 14) and endows us with the insight into the mystery of the trihypostatic unity of God, and the mystery of the Divine Economy of our salvation.

The grace of the Holy Spirit, that comes from the love of God the Father and the Son, induces in us love for God the Father and the Son.

Love is the ladder to Christian perfection. On the love of God and one's neighbour, according to the witness of the Lord Jesus Christ, *hang all the law and the prophets* (Mt. 22. 40).

Beloved, let us love one another, urges the Apostle of Love, St. John the Divine, *for love is of God; and every one that loveth is born of God, and knoweth God... for God is love* (1 Jn. 4. 7-8).

Love towards one's neighbour and concern for the good and happiness of others create our earthly happiness. No one can give us inner peace and tranquillity if our hearts are closed to love of fellow-men, if we only concentrate upon ourselves.

Social benefit requires mutual love amongst ourselves, love that is entirely selfless, according to the law and spirit of Christianity. Love forms the basis of a strong and powerful state.

Charity edifieth (1 Cor. 8. 1) says the Apostle Paul. And now, in these bright days of the Resurrection of Christ, we turn our gaze to the thousand-year-old path traversed by our Holy Church as she was led by the providential Right Hand of God.

We bear witness to the fact that the Baptism of Russ was beneficial to the development of culture, morality, family welfare and many other aspects of the life of our nation.

The history of the Church is the history of the spiritual life of each member of the Church. Our Motherland has had a great host of faithful and pious ascetics, patriots and heroes. Their love edifies us today too.

It is their example which inspires us when we, in Paschal joy, pray to the Risen Lord that He might draw nigh to us with His grace and fill our hearts, which are open to receive His gifts, with the flame of His love.

It is their example that we have in mind when we welcome the speedy and comprehensive development of our country, and speak of the moral and spiritual regeneration of our society calling on our flock to participate actively in this process.

It is their inspiring example that we turn to when calling on our flock to devote all their strength and abilities to the great cause of securing peace.

Beloved, at the end of last year, through God's mercy, humanity embarked on the path leading to a nuclear-free world. The state wisdom and selfless efforts of the leaders of our country, who had been working steadily for the initial steps to be taken in nuclear disarmament, contributed greatly to the historic agreement between the USSR and the USA on the elimination of their intermediate- and shorter-range missiles.

Let our prayers be fervent and our labour diligent to draw nearer the time of the world without weapons and wars, as foretold by the Prophet of God Isaiah: *And they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more* (Is. 2. 4).

I congratulate you, most venerable archpastors, pastors, monks and nuns, brothers and sisters in the Motherland and beyond her boundaries, on the radiant feast of the Resurrection of Christ. Addressing you with Paschal greetings, I call on you to continue fruitfully and with unbounded devotion to Christ your service of the Church and Motherland, and to be faithful to His commandments on love towards each person and the whole of mankind.

**CHRIST IS RISEN!
HE IS RISEN INDEED!**

PIMEN, Patriarch of Moscow and All Russia

Holy Easter, 1988
Moscow

Interview Given by His Holiness Patriarch PIMEN to a TASS Correspondent

In connection with the signing in Washington of the Treaty on the Elimination of Intermediate-Range and Shorter-Range Missiles, His Holiness Patriarch Pimen of Moscow and All Russia, interviewed by a TASS correspondent A. M. Grigorieva, said:

"We Christians living in the Soviet Union, just as believers in the USA, prayed last Sunday in our churches for the success of the meeting between Mikhail Gorbachev and Ronald Reagan. Let us today thank the Lord for His benefaction to men.

"In Washington the treaty has been signed on the elimination of missiles of two classes, as they call them. This event is epochal. We may assert that it was dictated by great wisdom. Although the amount of missiles marked for destruction comprises only a small part of the frightful nuclear means accumulated since World War II, the resolution to wipe them off the face of the Earth is of great importance. It is meant to be a good beginning for cleansing the Earth of the nuclear evil.

"We would like to believe that before mankind there has opened a way for further accomplishments in the name of peace. Hope shines before men that in the near future agreements for the complete elimination of nuclear weapons, the greatest threat to the existence of the sacred gift of life on Earth, will be concluded not only between the USSR and the USA, but between all the nuclear states.

"I would like to repeat here the words addressed to the parishioners, who came to the divine service and special prayer held at the Moscow Cathedral of the Epiphany, and to all the faithful of the Russian Orthodox Church and Christians in the United States: 'Upon us, Christians of the Soviet Union and of the United States of America, rests the particular responsi-

bility of consolidating confidence and developing beneficent cooperation between the peoples of our two countries... We must intensify together our prayers and increase our efforts in order that mankind might meet the third millennium of the coming into the world of our Lord and Saviour Jesus Christ on Earth free of nuclear weapons and under a peaceful sky.'

"I am sure that the other Churches, with whom we have laboured together for many years in the vineyards of peace, will receive with deep sympathy the deed accomplished, which the world and all humanity have awaited for so long.

"May the words of the Prophet be fulfilled: *And they shall beat their swords into plowshares* (Is. 2. 4)."

Decisions of the Holy Synod

At its session on December 30, 1987, the Holy Synod chaired by the PATRIARCH,

HEARD: the report by His Holiness Patriarch Pimen of Moscow and All Russia on the session of the Holy Synod Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russ held at the Trinity-St. Sergiy Lavra on December 29 and 30, 1987, and on the decisions adopted at it.

RESOLVED: (1) that the work of the Jubilee Commission and its working bodies which was carried out during 1987 be approved;

(2) that the results of the session of the Jubilee Commission held in the Trinity-St. Sergiy Lavra on December 29-30, 1987, be approved;

(3) that a Pre-Council Conference of Archpastors be convened on March 28-31, 1988, in the Dormition Church of the Novodevichy Convent and its agenda be endorsed;

(4) that the Draft Programme for the Celebration of the Millennium of the Baptism of Russ and the Draft Programme of the Local Council of the Russian Orthodox Church be approved;

(5) that the appeal affixed to the said journal resolution, which contains a proposal for the canonisation of saints of the Russian Orthodox Church, be sent on behalf of His Holiness the Patriarch and the Holy Synod to Their Graces the archpastors of the Russian Orthodox Church for study and subsequent discussion at the Pre-Council Conference of Archpastors.

HEARD: the report by His Holiness Patriarch

Pimen of Moscow and All Russia on the decision of the Government of the USSR to turn over to the Russian Orthodox Church, in accordance with the request of His Holiness, the architectural complex of the Monastery of the Kozelsk Optina Wilderness of the Presentation of the Blessed Virgin in the Temple, and also the belfry and gates, with the adjoining annexes, of the Skete of St. John the Baptist in Kozelsk District, Kaluga Region, for restoration of the monastery on this territory.

RESOLVED: (1) having given thanks to the All-Merciful Lord and Saviour for His unabating mercy, that profound gratitude be expressed on behalf of the Russian Orthodox Church to the Soviet Government for this act, which attests to its attention and benevolent attitude to the Church's needs;

(2) that a stauropegion be founded on the territory of the Kozelsk Optina Wilderness of the Presentation of the Blessed Virgin in the Temple and the Skete of St. John the Baptist;

(3) that the Management for Restoration and Building in St. Daniel's Monastery be charged with the conduct of restoration and construction work in the monastery to be renovated;

(4) that the archpastors, pastors and all the children of the Russian Orthodox Church be requested to make contributions to the restoration of the holy cloister in the Optina Wilderness, and that two accounts be opened in the Kaluga Regional Office of the State Bank for the purpose: one for domestic donations in So-

viet rubles, and the other, for remittances of foreign receipts in hard currency.

HEARD: the report by His Eminence Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, on the decision of the Yaroslavl Regional Executive Committee to turn over to the Russian Orthodox Church, in accordance with the request of His Holiness Patriarch Pimen of Moscow and All Russia, the historical and cultural monument, the "Tolga Monastery", which is within the confines of the Yaroslavl Diocese, for the establishment of a convent on the turned-over territory and of a home for elderly clergymen in it.

RESOLVED: (1) having given thanks to our All-Merciful Lord Jesus Christ and the Most Holy Theotokos, the Patroness of the Tolga cloister, for Their unabating mercy, that profound gratitude be expressed on behalf of the Russian Orthodox Church to the Council for Religious Affairs of the USSR Council of Ministers and to the Yaroslavl Regional Executive Committee for their understanding of the needs of our Church;

(2) that a convent, to be under the jurisdiction of the diocesan hierarchy, be founded on the territory of the ancient Tolga monastery, and that a church home for elderly clergymen be built in it;

(3) that the Management for Restoration and Building in St. Daniel's Monastery be charged with conducting the restoration and construction work in the Tolga Monastery;

(4) that the archpastors, pastors and all the children of the Russian Orthodox Church be requested to make contributions to the restoration of the ancient Tolga cloister.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the preparations for the publication by the Ukrainian Exarchate of the books of the New Testament in the Ukrainian language, in a translation done by the Commission of Theologians and Philologists, chaired by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

RESOLVED: (1) that the publication of Holy Scripture of the New Testament in the Ukrainian language be blessed;

(2) that gratitude be expressed to the Commission for the Translation of the New Testament into Ukrainian, headed by Metropolitan Filaret of Kiev and Galich, for the useful labours performed.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the joint church programme for the maintenance and promotion of an atmosphere

of goodwill for the summit meeting between the leaders of the Soviet Union and the United States of America, which took place in December 1987, in Washington, USA, by the Russian Orthodox Church and other Churches of the Soviet Union and the National Council of the Churches of Christ in the USA in accordance with an agreement reached by their leaders.

RESOLVED: (1) that profound satisfaction be expressed with the participation of representatives of the Russian Orthodox Church in the joint prayer with American Christians for the success of the meeting between the leaders of the USSR and the USA and with other measures to maintain and promote an atmosphere of goodwill around the summit meeting;

(2) that the development of similar Soviet-American church programmes that promote greater understanding between the Churches and peoples of the two countries and the continued deepening of joint cooperation for the benefit of peace and the preservation of life on Earth be welcomed;

(3) that the Joint Message which was adopted at the meeting of Church representatives from the USSR and the USA in Washington and sent to US President Ronald Reagan and General Secretary of the CPSU Central Committee Mikhail Sergeyevich Gorbachev be approved.

(4) that the leadership of the National Council of the Churches of Christ be thanked wholeheartedly in the person of its president, Bishop Philip Cousin and the General Secretary of the NCCC, Dr. Arie Brouwer, for the cordiality and hospitality accorded to the envoys of the Russian Orthodox Church during their sojourn in Washington;

(5) that gratitude be expressed to Bishop John Walker of Washington, and to the dean of the National Cathedral in Washington, Canon Charles Perry (Episcopal Church of the USA), for their concern and attention accorded to the delegation of representatives of the Churches of the USSR.

HEARD: the report of His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on the formation of the Public Commission for International Cooperation on Humanitarian Issues and Human Rights under the Soviet Committee for European Security and Cooperation and on his election to it.

RESOLVED: having received the news with satisfaction, that the participation of His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna in the Public Commission for International Cooperation on Humanitarian Issues and Human Rights under the Soviet Committee for European Security and Cooperation be blessed.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the election of His Grace Archbishop Mefodiy of Voronezh and Lipetsk member of the Board of the Soviet Children's Fund named after V. I. Lenin.

RESOLVED: that the election of the Russian Orthodox Church representative to the Board of the Soviet Children's Fund named after V. I. Lenin be welcomed and the participation of His Grace Archbishop Mefodiy in its activities blessed.

CONSIDERED: changes in the composition of the Holy Synod Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russ.

RESOLVED: (1) that in connection with the appointment of Archimandrite Tikhon Emelyanov father superior of St. Daniel's Monastery in Moscow and the release from this capacity of Archimandrite Panteleimon Dolganov, now Bishop of Arkhangelsk and Murmansk, the appropriate replacement be carried out in the composition of the Holy Synod Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russ;

(2) that Archpriest Prof. Vladimir Sorokin, appointed to the post of rector of the Lenin-grad Theological Academy, be incorporated into the Commission.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the patriarchal parishes in Canada.

RESOLVED: (1) that the report be acknowledged;

(2) that Archpriests Boris Udovenko and Pavel Kramarenko be released of their pastoral obedience in the patriarchal parishes in Canada, and that Archpriest Boris be placed at the disposal of His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Archpriest Pavel placed at the disposal of His Grace Archbishop Leontiy of Simferopol and the Crimea;

(3) that Archpriest Ioann Pilipishin of the Lvov-Ternopol Diocese, and Father Mikhail Furik of the Department of External Church Relations, be placed at the disposal of His Grace Bishop Nikolai of Orekhovo-Zuevo, administrator of the patriarchal parishes in Canada, for the performance of pastoral obedience in the Canadian parishes.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the deanery of the Hungarian Orthodox parishes in Hungary.

RESOLVED: (1) that the report be acknowledged;

(2) that Archpriest Georgiy Kekerchen be relieved of his duties as rector of the Church of St. Sergiy of Radonezh in the city of Budapest for reasons of health and that he be placed at the disposal of His Grace Bishop Damaskin of Mukachevo and Uzhgorod;

(3) that Archpriest Ioakim Babinets be charged with the duties of acting rector of the Church of St. Sergiy of Radonezh in Budapest.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of the Russian Orthodox Church delegation headed by Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, in the peace forum "Space for Peace" held in Driebergen, the Netherlands, on September 3-6, 1987, within the framework of the programme of the World Council of Churches on Justice, Peace and the Integrity of Creation organized at the initiative of ecumenical academies and associations of the European laity.

RESOLVED: that satisfaction be expressed with the participation of the Russian Orthodox Church in the peace forum in Driebergen.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the visit to Norway from September 5 to 12, 1987, by the Russian Orthodox Church delegation headed by His Grace Archbishop Simon of Ryazan and Kasimov at the invitation of the Church of Norway.

RESOLVED: (1) that satisfaction be expressed with the return visit to Norway of the Russian Orthodox Church delegation designed to promote fraternal cooperation with the Church of Norway;

(2) that the scholarly consultation of representatives of the Russian Orthodox Church, the Church of Norway and the Norwegian Biblical Society on the topic "The Bible in History, Tradition and Culture", which was held during this period, be considered useful for the development of bilateral relations;

(3) that the Primate of the Church of Norway, Bishop Dr. Andreas Aarflot of the City of Oslo, be thanked for the fraternal hospitality and attention accorded the Russian Orthodox Church delegation;

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, the head of the Russian Orthodox Church delegation, on the 7th Conversations of the Representatives of the Russian Orthodox Church

and Pax Christi International held in Antwerp, Belgium, on September 15-19, 1987.

RESOLVED: (1) that satisfaction be expressed with the results of the conversations, at which there took place a thorough discussion of the evangelical roots of peacemaking in patristic tradition and the service of the Russian Orthodox and the Roman Catholic Churches for reconciliation of suffering mankind with God and the reconciliation between nations and people;

(2) that it be observed with satisfaction that an atmosphere of fraternal respect and mutual understanding, an atmosphere strengthened by joint prayer, reigned at the conversations, which made it possible to conduct a frank exchange of views and consider in a businesslike manner the wide range of issues linked with the life of our Churches as well as the life of the faithful and their involvement in the peace movement;

(3) that the decision of Pax Christi International to call upon their national sections to study the history of the Millennium of the Baptism of Russia to be marked in 1988, celebrate it and conduct divine services in order to promote thereby a better understanding of the life and work of the Russian Orthodox Church and the strengthening of fraternal relations between our Churches and reconciliation between the nations of East and West be received with satisfaction;

(4) that the proposed theme of the next, 5th Conversations, be approved; the conversations are scheduled to take place, at the invitation of the Russian Orthodox Church, in the USSR in 1989 and are to be devoted to the 2000th anniversary of the Coming of Our Lord Jesus Christ to Earth: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2: 14);

(5) that the stand of the Russian Orthodox Church delegation at the present conversation be approved;

(6) that the great attention accorded His Eminence Metropolitan Yuvenaliy by His Excellency King Baudouin I of the Belgians be noted with gratitude;

(7) that the meetings and talks which took place between His Eminence Metropolitan Yuvenaliy and statesmen and public figures and religious workers of Belgium be considered useful;

(8) that gratitude be expressed to the officials of Pax Christi International, Franz Cardinal König, the president, and Etienne de Jonghe, the international secretary, for the fraternal attention and hospitality accorded the Russian Orthodox Church delegation.

HEARD the report of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn of the Russian Orthodox Church delegation, headed by him, in the USA from September 18 to 29, 1987, and on the participation of the members of this delegation as guests at the 5th congress of the clergy and laity of the patriarchal parishes in the USA.

RESOLVED: (1) that satisfaction be expressed with the participation of the delegation of the Mother Church in the proceedings of the regular congress of the patriarchal parishes in the USA, which was held in the city of Scranton, Pennsylvania, on September 22-25, 1987;

(2) that God's blessing be invoked upon the clergy and flock of the patriarchal parishes in the USA and for their life and activity;

(3) that His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, be thanked for the attention and hospitality accorded to the envoys of the Russian Orthodox Church during their stay in the USA;

(4) that His Grace Bishop Herman of Philadelphia be thanked for the warmth and cordiality accorded to the Russian Orthodox Church delegation during its visit to the Monastery of St. Tikhon.

HEARD the report by His Eminence Metropolitan Aleksiy of Leningrad and Novgorod, Chairman of the Presidium and Advisory Committee of the Conference of European Churches, on the session of the Presidium of the Conference held in Tampere, Finland, on October 1-4, 1987.

RESOLVED: (1) that the report be acknowledged;

(2) that the Statement on Disarmament adopted by the CEC Presidium be approved as reflecting the profound satisfaction of European Christians with the awaited first step in the sphere of disarmament which the Treaty between the USSR and the USA on the elimination of two classes of nuclear weapons should become, a treaty which lessens the nuclear threat to our civilisation and increases hope among European Christians for the immediate start of the building of a nuclear-weapons-free and non-violent world, which, among other things, the 1989 European Peace Assembly on Peace and Justice, which is being prepared by the CEC, is called upon to serve.

In this connection the adoption of the CEC invitation by the Council of the European Bishops' Conference makes possible the broader involvement of European Christians in general European cooperation on issues of peace, justice and the integrity of blissful divine creation;

(3) that the conclusion of the reorganisation of the CEC's working structures, which are designed to promote the programme of its activities for the period until the 10th General Assembly of the Conference, be acknowledged;

(4) that the proposal of His Eminence Metropolitan Aleksiy of Leningrad and Novgorod, the moderator of the ecumenical seminars of the Churches of the Soviet Union—CEC members, to hold a national ecumenical seminar on the theme of the European Assembly "Peace and Justice" in late 1988-early 1989 be supported.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his sojourn in the People's Republic of Poland on October 2-6, 1987, and his participation, at the invitation of the President of the Christian Social Association in Poland, Kazimierz Morawski, member of the PRP State Council, in festivities devoted to the 30th anniversary of this association held in Warsaw on October 4.

RESOLVED: (1) that satisfaction be expressed with the participation of His Eminence Metropolitan Filaret of Minsk and Byelorussia in the festivities of the Christian Social Association in Poland, with which the Russian Orthodox Church is bound by many years of relations of friendship and cooperation;

(2) that the presentation of the Commander's Cross of Merit of the People's Republic of Poland to His Eminence Metropolitan Filaret of Minsk and Byelorussia by the PRP State Council in recognition of his work in the peacemaking sphere and in the endeavour to promote the coalescence of and friendship between the peoples of the Soviet Union and Poland be received with gratitude;

(3) that the presentation of the highest order of the Polish Catholic Church, the Order of Bishop Franciszek Hodur, 1st Class, to Metropolitan Filaret of Minsk and Byelorussia by the Synodal Council of the Polish Catholic Church in recognition of his merits in ecclesiastical and peacemaking service and in his labours to bring Christians throughout the world closer together be noted with gratitude;

(4) that satisfaction be expressed with the meetings and talks between His Eminence Metropolitan Filaret of Minsk and Byelorussia and many religious workers, public figures and statesmen of Poland;

(5) that gratitude be expressed to the president of the Christian Social Association, Kazimierz Morawski, for the gracious hospitality accorded His Eminence Metropolitan Filaret;

(6) that His Beatitude Metropolitan Vasilij of Warsaw and All Poland be thanked for the

fraternal attention accorded the envoy of the Russian Orthodox Church;

(7) that the Head of the Polish Catholic Church in Poland, First Bishop Dr. Tadeusz Majewski, be thanked for the fraternal hospitality accorded His Eminence Metropolitan Filaret.

HEARD: the report by His Eminence Metropolitan Aleksiy of Leningrad and Novgorod on the participation of the Russian Orthodox Church delegation, headed by him, and the choir of the clergy of the Leningrad Metropolitanate in the seminar devoted to the Millennium of the Baptism of Russ, held in the House of the Moscow Patriarchate in Helsinki, Finland, from October 10 to 16, 1987.

RESOLVED: (1) that profound satisfaction be expressed with the conduct of the seminar devoted to the Millennium of the Baptism of Russ, attended by the heads, episcopate, clergy and theologians of the Orthodox and Evangelical Lutheran Churches of Finland;

(2) that hope be expressed that the seminar and the performances of hymns sung by the choir of the clergy of the Leningrad Metropolitanate and the contacts established during the sojourn of the Russian Orthodox Church delegation, which were an example of fraternal cooperation among the Russian Orthodox Church, the Autonomous Orthodox Church of Finland and the Evangelical Lutheran Church of Finland will promote coalescence among them and growing understanding and friendship between the peoples of Finland and the USSR;

(3) that the seminar be recognised as being a result of many years of fruitful theological, ecumenical and peacemaking cooperation among the three Churches;

(4) that the attention and gracious hospitality accorded the Russian Orthodox Church and the choir of the clergy of the Leningrad Metropolitanate by the Autonomous Orthodox Church of Finland, the Evangelical Lutheran Church of Finland, and the state and city authorities of Helsinki and Turku be sincerely appreciated and that heartfelt gratitude be expressed to His Eminence Archbishop John of Karelia and All Finland; Archbishop Dr. John Vikström; the episcopate and the participants in the seminar, members of the Autonomous Orthodox Church of Finland and the Evangelical Lutheran Church of Finland; the Mayor of the city of Helsinki, Raimo Ilaskivi, the Mayor of the city of Turku, Väinö J. Leino; and also to the rector and parochial church councils of St. Nicholas' and the Protecting Veil patriarchal communities.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, head of the Russian

Orthodox Church delegation, on the 6th Theological Conversation of representatives of the Russian Orthodox and Roman Catholic Churches, which took place in Venice, Italy, on October 11-16, 1987.

RESOLVED: (1) that the results of the 6th Theological Conversation of representatives of the Russian Orthodox and Roman Catholic Churches, the main themes of which were "Diakonal Function of the Church" and "Church Inter-course for Peace", be approved;

(2) that satisfaction be expressed with the spirit of fraternal love and mutual understanding in which the conversation was held, a spirit which made it possible to discuss extensively a series of pressing matters pertaining to the ministry and witness of the two Churches and their cooperation in the service of peace and the utilisation of Christian principles in the life of human society;

(3) that the unanimity of both sides in their definitive condemnation of the use of nuclear or any other weapons of mass destruction, in their recognition of the moral need for the peaceful use of outer space and other resources of the world which are the heritage of the whole of humanity and for the active involvement of the two Churches in peace work, and in creating a climate of trust between peoples and between states be welcomed;

(4) that the stand of the participants in the conversation from the Russian Orthodox Church be approved;

(5) that the continuation of the present bilateral dialogue, which was initiated in 1967 and has been successfully promoting relations of fraternity and cooperation between the two Churches and the growth of their contribution to the pan-Orthodox and Roman Catholic dialogue, be considered important;

(6) that gratitude be expressed to His Holiness Pope John Paul II for the warm attention accorded to the Moscow Patriarchate delegation;

(7) that gratitude be expressed to His Eminence Johannes Cardinal Willebrands, Chairman of the Secretariat for Promoting Christian Unity, for the fine organisation of the conversation and for the efficacious creation of the spirit of fraternity and mutual understanding at it;

(8) that gratitude be expressed to His Eminence Marco Cardinal Cè, Patriarch of Venice, for his fraternal attention and hospitality.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the 7th, concluding, session of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue held from October

12 to 19, 1987, in Kavala, Greece, and on the participation in it of the Russian Orthodox Church representatives headed by His Grace Archbishop Vladimir of Pskov and Porkhov.

RESOLVED: (1) that the report be acknowledged;

(2) that the Holy Synod Commission on Problems of Christian Unity be charged with studying the materials of the said session and submitting its conclusion to the Holy Synod.

HEARD: the report by His Eminence Metropolitan Nikodim of Lvov and Ternopol on the 6th Theological Conversations of representatives of the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR ("Zagorsk-VI"), held in Wittenberg, GDR, on October 13-17, 1987, with the main theme "The People of God and World of Peoples in the Light of Baptism" and on the participation in it of the delegation, headed by him.

RESOLVED: (1) that profound satisfaction be expressed with the conduct of the regular theological conversations between the representatives of the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR and that its results be approved;

(2) that confidence be expressed that the conversations held, which is a consequence of fruitful bilateral cooperation between our two Churches, will successfully further the development of theological dialogue between them;

(3) that hope be expressed that the present conversations will be a useful contribution to general Orthodox-Lutheran dialogue and to ecumenical cooperation as a whole;

(4) that hope be expressed that the 6th Theological Conversations, like the previous "Zagorsk" fraternal dialogue, will promote the broadening of the cooperation between the Christians of the USSR and the GDR and the strengthening of friendship between the peoples of our two countries;

(5) that heartfelt gratitude be expressed to Bishop Dr. Werner Leich, chairman of the Conference of Evangelical Church Administrations of the Federation of the Evangelical Churches in the GDR, for the fraternal hospitality and warm cordiality accorded the Russian Orthodox Church delegation;

(6) that gratitude be expressed to Bishop Dr. Gottfried Forck of the Evangelical Church in Berlin-Brandenburg, Bishop Dr. Christoph Demke of the Evangelical Church of the Church Province of Saxony, and Land Bishop Dr. Johannes Hempel of the Evangelical Lutheran Land Church of Saxony for the cordiality and hospitality accorded the envoys of the Russian Orthodox Church during their sojourn within the bounds of these Land Churches.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of His Grace Archbishop Agafangel of Vinnitsa and Bratslav as a member of a delegation of the Soviet public in the International Symposium on the theme "Christians and Marxists in Dialogue for Peace" organised by the Peace Research Centre of Vienna University (Austria) in conjunction with the International Peace Institute and the Peace and Disarmament Institute in Washington, USA, and the one held in Klingenthal, near Strasbourg, France, on October 14-17, 1987.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation of the representative of the Russian Orthodox Church in the said symposium, whose task is to promote the development of cooperation between Christians and Marxists in their efforts to strengthen peace among nations.

HEARD: the report by His Eminence Metropolitan Nikodim of Lvov and Ternopol on his participation in the 16th Congress of the Christian Democratic Union of Germany held on October 14-15, 1987, in Dresden, GDR.

RESOLVED: (1) that the report be acknowledged;

(2) that hope be expressed that the participation of His Eminence Metropolitan Nikodim of Lvov and Ternopol in the 16th Congress of the Christian Democratic Union of Germany will further the cooperation between this Union and the Russian Orthodox Church, and between the Christians of the GDR and the USSR.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his incorporation in the USSR Commission for UNESCO Affairs and on his trip to France from October 18 to 31, 1987, as a member of the Soviet delegation to participate in the sittings of the 24th session of the UNESCO General Conference.

RESOLVED: (1) that satisfaction be expressed with the incorporation of His Eminence Metropolitan Yuvenaliy in the USSR Commission for UNESCO Affairs and that his participation in it be blessed;

(2) that the decision of the 24th session of the General Conference to celebrate the Millennium of the Baptism of Russ be welcomed;

(3) that it be considered necessary on the part of the Moscow Patriarchate to render all manner of assistances in the implementation of this decision within the UNESCO framework;

(4) that the participation of His Eminence

Metropolitan Yuvenaliy in the 24th session of the UNESCO General Conference as a member of the Soviet delegation, and his ecclesiastical and ecumenical contacts in Paris be approved.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on his sojourn in the FRG on October 27-31, 1987, at the invitation of the theology faculty of Heidelberg University where he presented a paper on the Millennium of the Baptism of Russ.

RESOLVED: (1) that gratitude be expressed to the authorities of Heidelberg University and its theology faculty for the invitation to His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, to present a paper on the Millennium of the Baptism of Russ;

(2) that the amicable nature of the reception of His Eminence Metropolitan Filaret by the Christian community of the FRG be noted with satisfaction, and hope expressed that his stay in Heidelberg will promote the deepening of fraternal relations between the Churches of West Germany and the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of His Grace Bishop Sergiy of Solnechnogorsk, the Russian Orthodox Church representative to the World Council of Churches, in the inter-religious prayer for peace held on October 28, 1987, in Rome in the Church of St. Mary in Trantevera at the initiative of the Community of St. Egidio.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Aleksiy of Leningrad and Novgorod, Administrator of the Tallinn Diocese, on his participation in the festivities in connection with the installation of the new Head of the Evangelical Lutheran Church of Estonia, Archbishop Kuno Pajula, which took place in Tallinn on November 14-16, 1987.

RESOLVED: (1) that satisfaction be expressed with the participation of His Eminence Metropolitan Aleksiy of Leningrad and Novgorod, Administrator of the Tallinn Diocese, in the festivities connected with the installation of Archbishop Kuno Pajula of the Evangelical Lutheran Church of Estonia;

(2) that the usefulness of contacts between His Eminence Metropolitan Aleksiy of Leningrad and Novgorod and prominent figures in the ecumenical circles of Europe during the festivities in Tallinn be noted;

(3) that Archbishop Kuno Pajula be wished blessed success in his labours at the post of

Head of the Evangelical Lutheran Church of Estonia and that hope be expressed for continued fraternal cooperation between the Church headed by him and the Russian Orthodox Church in ecumenical efforts and in patriotic and peace ministry;

(4) that gratitude be expressed to the organisers of the festivities for the fraternal attention accorded His Eminence Metropolitan Aleksey of Leningrad and Novgorod, Administrator of the Tallinn Diocese.

HEARD: the report by His Eminence Metropolitan Aleksey of Leningrad and Novgorod, Chairman of the Presidium and the Advisory Committee of the Conference of European Churches, on the official visit of the CEC General Secretary, Mr. Jean Fischer, to the Russian Orthodox Church and other CEC member-Churches in the Soviet Union from November 26 to December 9, 1987, and also on the adoption by officials of the Conference of European Churches of the Statement on the occasion of the summit meeting in Washington between General Secretary of the CPSU Central Committee Mikhail Gorbachev and US President Ronald Reagan on December 7-10, 1987.

RESOLVED: (1) that the visit of the CEC General Secretary Mr. Jean Fischer to the Russian Orthodox Church and his reception by His Holiness Patriarch Pimen of Moscow and All Russia, his talk in the Department of External Church Relations, and his meetings with a number of hierarchs and other Russian Orthodox Church figures that were held be considered useful;

(2) that satisfaction be expressed on the occasion of the adoption of the Statement in connection with the summit meeting in Washington by the leadership of the Conference of European Churches.

HEARD: the report by His Eminence Metropolitan Nikodim of Lvov and Ternopol on his sojourn in Poland and his participation, as a member of the Soviet Peace Committee delegation, in the International Meeting on the theme "Peace Movements and European Challenges and Chances" held by the Polish Peace Committee in Warsaw from December 4 to 6, 1987.

RESOLVED: (1) that the reports be acknowledged;

(2) that satisfaction be expressed with the participation of the Russian Orthodox Church representative in the said peace meeting;

(3) that gratitude be expressed to the Primace of the Polish Orthodox Church, His Beatitude Metropolitan Vasilij of Warsaw and All Poland, for the attention shown His Eminence Metropolitan Nikodim during his sojourn in Poland.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of His Grace Bishop Sergiy of Solnechnogorsk, the Russian Orthodox Church representative to the World Council of Churches, in the funeral service for His Eminence Archbishop Bernard Jan Cardinal Alfrink, former president of Pax Christi International, held in Utrecht, the Netherlands, on December 23, 1987.

THE HOLY SYNOD shared the sorrow of the Roman Catholic Church of Holland and prayerfully honoured the memory of the departed.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on external activities of the Russian Orthodox Church for 1987.

RESOLVED: (1) that profound satisfaction be expressed with the results of external ecclesiastical activities over the past year, which were carried out through the offices of the Department of External Church Relations;

(2) that external activities of the Russian Orthodox Church in the sphere of inter-Orthodox, ecumenical and peace service, which were implemented in connection with the approaching noteworthy jubilee of the Millennium of the Baptism of Russ, be considered successful and useful;

(3) that the multifaceted and fruitful labours effected by the Department of External Church Relations in 1987 be approved;

(4) that gratitude be expressed to His Eminence Metropolitan Filaret of Minsk and Byelorussia and all the staff members of the Department of External Church Relations, and also to all the archpastors, clerics, monks and nuns, and the laity who took an active part in external ecclesiastical activities, and that God's blessing be invoked upon their continued labours.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the plan for external ecclesiastical activities for 1988.

RESOLVED: that the plan for external ecclesiastical activities for 1988 be endorsed.

HEARD: the following petition from His Eminence Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, permanent member of the Holy Synod, to the effect that he be relieved of his duties as Chancellor: "To His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod. I most respectfully thank Your Holiness and the members of the Holy Synod for the honour

accorded me of being the Chancellor of the Moscow Patriarchate and a permanent member of the Holy Synod (Resolution of Your Holiness and the Decision of the Holy Synod of July 29, 1986). At present, for health reasons and in connection with the ever growing volume of my obediences in the Church linked with the fulfilment of my lofty duties of administering two large dioceses (of Odessa and Voroshilovgrad), and also of the seminary and two monasteries, I request that I be relieved of my duties as Chancellor of the Moscow Patriarchate and permanent member of the Holy Synod.

"Your Holiness' humble obedientiary Sergiy, Metropolitan of Odessa and Kherson, December 28, 1987."

RESOLVED: (1) that the request of His Eminence Metropolitan Sergiy of Odessa and Kherson be honoured and, in accordance with his petition, that he be relieved of the duties of Chancellor of the Moscow Patriarchate and permanent member of the Holy Synod;

(2) that profound gratitude be expressed to His Eminence Metropolitan Sergiy of Odessa and Kherson for the zealous labours effected in his capacity and in connection with the preparation for the celebrations of the Millennium of the Baptism of Russ;

(3) that His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, be appointed Chancellor of the Moscow Patriarchate and permanent member of the Holy Synod.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the dispatch of a group of pilgrims from the Russian Orthodox Church to Jerusalem and the Holy Land for the Feast of the Nativity of Christ.

RESOLVED: that for dispatch to Jerusalem and the Holy Land for the period from January 2 to 17, 1988, the Russian Orthodox Church pilgrim group be composed of:

(1) His Grace Bishop Feofan of Kashira, Deputy Head of the Department of External Church Relations (head of the group);

(2) Archimandrite Iannuariy Ivliev, docent at the Leningrad Theological Academy;

(3) Archimandrite Matfei Mormyl of the Trinity-St. Sergiy Lavra;

(4) Archimandrite Ilarion Farkovets, a lecturer at the Moscow Theological Academy;

(5) Archpriest Prof. Ioann Belevtsev of the Leningrad Theological Academy;

(6) Hieromonk Elisei Ganaba, a post-graduate student at the Moscow Theological Academy;

(7) Deacon Andrei Chizhov, lecturer at the Leningrad Theological Academy;

(8) Sister Georgia Shchukina of the Pukhtitsa Convent of the Dormition;

(9) Sister Lyubov Zalevskaya of the Pukhtitsa Convent of the Dormition;

(10) Sister Marfa Kovalevich of the Zhirovitsy Monastery of the Dormition;

(11) Sister Marina Dyba, precentor and psalm-reader of the Patriarchal Community of the Protecting Veil, Helsinki, Finland;

(12) B. N. Pushkar, docent at the Moscow Theological Academy.

HEARD: the petition from His Grace Archbishop Iakov of The Hague and the Netherlands that he be superannuated for reasons of health.

RESOLVED: (1) that the request of His Grace Archbishop Iakov be honoured and that he be relieved of the administration of The Hague-Netherlands Diocese;

that gratitude be expressed to His Grace Archbishop Iakov for his many years of zealous archpastoral ministry;

(2) that His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, be charged with the administration of The Hague-Netherlands Diocese.

CONSIDERED: the summoning of the archpastors for the winter 1988 session of the Holy Synod.

RESOLVED: that the following archpastors be summoned for participation in the winter 1988 session of the Holy Synod:

(1) Archbishop MAKARIY of Ivano-Frankovsk and Kolomyia;

(2) Archbishop MEFODIY of Voronezh and Lipetsk;

(3) Bishop ISIDOR of Krasnodar and the Kuban.

PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

ALEKSIY, Metropolitan of Leningrad and Novgorod

FILARET, Metropolitan of Minsk and Byelorussia

YUVENALIY, Metropolitan of Krutitsy and Kolomna

NIKODIM, Metropolitan of Lvov and Ternopol

KHRISANF, Bishop of Kirov and Slobodskoi

EVSEVIY, Bishop of Alma-Ata and Kazakhstan

SERGIY, Metropolitan of Odessa and Kherson, Chancellor of the Moscow Patriarchate

Metropolitan PITIRIM — Member of the International Foundation for the Survival and Development of Humanity

The proposal to set up an International Foundation for the Survival and Development of Humanity was raised at the International Forum "For a Nuclear-Weapons-Free World, or the Survival of Humanity" held in Moscow in February 1987.

The Foundation was set up at a constituent meeting of the Board of Directors which met in Moscow, at the Presidium of the USSR Academy of Sciences, on January 13-15, 1988. The new organization is to help translate into reality the concept of new thinking and contribute to the cause of saving human life, civilization and environment. It is called upon to promote ethical and spiritual values and strengthen trust and mutual understanding among countries and nations. The new foundation includes prominent scientists, public and cultural figures and representatives of business and religious circles.

Metropolitan Pitirim of Volokolamsk and Yuriev has been elected to the Board of Directors and the Credentials Committee of the foundation.

On January 15, Mikhail Gorbachev, General Secretary of the CPSU Central Committee, received in the Grand Kremlin Palace members of the Board of Directors and consultants of the International Foundation for the Survival and Development of Humanity. He addressed them with a speech after which there was a prolonged discussion.

Metropolitan Pitirim of Volokolamsk and Yuriev was present at the meeting and, like the other Soviet and foreign members of the

Board of Directors, submitted his proposals on the future activities of the foundation.

Later in the day senior representatives of the foundation including Metropolitan Pitirim of Volokolamsk and Yuriev met with Soviet and foreign journalists at the USSR Ministry for Foreign Affairs press centre.

In reply to a correspondent's question about the role of the Orthodox Church in the foundation, Metropolitan Pitirim said that the spiritual values of the Russian Orthodox Church, accumulated over the millennium and forming the basis upon which whole generations of people in this country have been brought up, can contribute greatly to the foundation's practical work. He stressed that the Church teaches people to work together in all fields of life. "You know that our Church is approaching her millennium. A great many people today derive inspiration from monuments of the past and turn to the ethical values of Christianity when discussing the spiritual make-up of man.

"Work in the foundation affords great opportunities for cooperation among all believers, all religions of the world. Two days ago a representative international conference held under our auspices finished its work in Moscow. It was the first meeting of theologians and religious writers whose aim was to evolve a new language of peace adequate to the new thinking, the urgency of which for humanity is so evident today. The foundation can do a lot to promote religious cooperation of this kind."



Services Conducted by His Holiness Patriarch PIMEN

JANUARY

January 3 (December 21), the 30th Sunday after Pentecost, before Christmas. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Archbishop Iov of Zarsk.

January 7 (December 25), the Feast of the Nativity of Our Lord and Saviour Jesus Christ. His Holiness Patriarch Pimen attended Divine Liturgy in the patriarchal cathedral and received Holy Communion. On the eve, he officiated at All-Night Vigil there assisted by Archbishop Iov.

January 8 (December 26), the second day of Christmas. After an evening service in the patriarchal cathedral, His Holiness received traditional Christmas greetings from Moscow clergy and laity.

January 14 (1), the Circumcision of Our Lord, the Feast of St. Basil the Great. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany assisted by Archbishop Iov.

January 19 (6), Holy Epiphany, the patronal feast of the Patriarchal Cathedral of the Epiphany. On the eve, His Holiness officiated at All-Night Vigil in the patriarchal cathedral assisted by Archbishop Iov.

January 24 (11), the 33rd Sunday after Pentecost, after Epiphany. On the eve, His Holiness officiated at All-Night Vigil in the patriarchal cathedral assisted by Archbishop Iov.

January 31 (18), Sunday of the Publican and the Pharisee. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the patriarchal cathedral assisted by Archbishop Iov.

Archimandrite PROKL Khazov Nominated and Consecrated Bishop of Tikhvin

By the decision of His Holiness Patriarch Pimen of Moscow and All Russia and of the Holy Synod of September 10, 1987, Hegumen Prokl of the Leningrad Diocese was designated Bishop of Tikhvin and vicar of the Leningrad Diocese.

On September 12, 1987, at Divine Liturgy in the Trinity Cathedral of the St. Aleksandr Nevsky Lavra, Metropolitan Aleksiy of Leningrad and Novgorod, with the blessing of His Holiness Patriarch Pimen, raised Hegumen Prokl to the rank of archimandrite.

Archimandrite Prokl was nominated Bishop of Tikhvin at the Church of St. John the Divine of the Leningrad theological schools after All-Night Vigil on October 17, Saturday, 19th week after Pentecost. The nomination was conducted by Metropolitan Aleksiy of Leningrad and Novgorod, Archbishop Nikolai of Gorki and Arzamas, Arch-

bishop Nikon, Archbishop Ioann of Kuibyshev and Syzran, Bishop Simon of Brussels and Belgium and Bishop Evgeniy of Tambov and Michurinsk.

In his nomination speech Archimandrite Prokl said:

"Your Eminence, archpastors wise-in-God and benign fathers,

"By the providential right hand of the Most High and by decision of His Holiness Patriarch Pimen of Moscow and All Russia and of the Holy Synod, I have been chosen for episcopal service. I am facing you, God's hierarchs, with a troubled heart, awed by the mission I am to assume, and seeking your prayerful support.

"The Lord, *Which knoweth the hearts*, sees that I have never looked for ways of attaining the dignity of a bishop or aspired to the great apostolic ministry, for I have always been conscious of my unworthiness and human

weakness. Called to ecclesiastical service by Divine Providence, I have always thanked the Most High for making me His priest, a servant before His altar. I served as a pastor in God's temples with love and thought I would end my life-journey as a pastor. However, the Lord has disposed differently: When God so wills, the natural order

myself to God's people as a model of faith and father of wisdom? These are the questions that fill me with fear at this hour, for I find nothing to qualify me for the ministry of a bishop. Only my trust in the mercy and all-powerful help of the All-Beneficent Lord fortifies me, the weak one, and gives me the spiritual strength to assume



is overcome'. The Holy Scriptures, which I have studied since my childhood, teach us to obey God's will in every matter. And if my election is a manifestation of God's will, must not my soul obey God?

"The exalted and holy episcopal ministry to which I, an unworthy one, am called today, obliges me to be *perfect in Christ Jesus* (Col. 1. 28). But can I, weak and sinful as I am, achieve perfection and become a vessel of God's truth? Can I be a worthy successor to the apostolic ministry? Can I present

the great episcopal ministry. Knowing that God's strength is made perfect in weakness (2 Cor. 12. 9) and that God's grace will help me, the sinful one, too, I dare to reply to those who have chosen me for this hierarchical service: 'I return thanks, and accept, and say nothing thereto.'

"Today, looking back to the path I have traversed, I can confidently say that I have been guided by God's wisdom and it has led me to the service of God. I was brought up in a religious family. Especially my grand-

mother, very devout herself, exerted a beneficial influence on my subsequent religious development. She owed everything that was good in her to her blessed confessor, Hieroschemamonk Serafim of the St. Aleksandr Nevsky Lavra, whose spiritual daughter she was. My grandmother taught me to love God's word, divine service and spiritual poetry. Like the other good angels that I have had the good fortune to encounter in my life, she helped me to fortify myself in my faith and in my love of the Holy Church. So my desire to devote myself to the service of God was by no means accidental. I recall the wonderful time of my study at the Leningrad Theological Seminary and Academy, where I obtained the education required for Church ministry. These schools are my spiritual home, and I remember with gratitude the teachers who sowed the seeds of theological thinking in my heart. The subsequent fifteen years of my Church ministry were determined by the fact that I had taken monastic vows. God willed me to serve Him as a monk.

"I also recall with gratitude the late Archbishop Meliton, my predecessor in the Tikhvin See and my first seminary and academy rector. That was an amazing starets who always kept the doors of his heart and home open to everybody. He would supply the answer to any question at any time. Now Divine Providence is vouchsafing me the succession to his cathedra. I regard my nomination Bishop of Tikhvin as a wonderful manifestation of Divine Providence. The last four years I served in a parish church which is only a few hundred metres removed from the site where the Tikhvin Icon of the Mother of God first appeared to the Ladoga fishermen, and now the Heavenly Queen is summoning me to Tikhvin, the place of the miraculous manifestation of Her icon.

"I also recall with filial gratitude the unforgettable Metropolitan Nikodim, from whose hands I received all the ranks of ministry and who by his example sowed the seed of pastoral zeal in my heart.

"I have some knowledge of the pastoral ministry, and for my future service I am imploring the blessing of the Mother of God and that of the devout Prince St. Aleksandr Nevsky, before

whose relics the grace of the first ordination was bestowed on me. A bishop's path is one of hard endeavour—the path to salvation. And I implore God to grant me prudence and wisdom for this exalted ministry, so that on conclusion of my life-journey, when facing the impartial Judge, I might say: Behold me *and the children whom the Lord hath given me* (Is. 8. 18). For it is in this that I see the ultimate meaning of my ministry.

"What gives me special encouragement is that I will have to serve under the wise guidance of His Eminence Metropolitan Aleksiy of Leningrad and Novgorod, an experienced archpastor and outstanding hierarchy.

"I express my filial gratitude to the holy Vladyka and Father, Patriarch Pimen, the Primate of the Russian Orthodox Church, and to Their Eminences and Graces, the members of the Holy Synod, for choosing me for episcopal service.

"My heartfelt thanks also to you, dear and benign Vladyka, for the high trust you place in me by making me your closest assistant. I am filially moved by your fatherly love, attention and care. For the future, too, I beg Your Eminence not to leave me without your kind advice and wise instructions. I will need them to succeed in the performance of my episcopal ministry for the good of the Holy Church and my dear Motherland. I implore your holy prayers and blessing for the ministry I am about to assume.

"I thank all the worshippers who have come for my episcopal nomination to our academy church, dedicated to the apostle of love. Thank you for the prayers you have offered up in my behalf. Many remember me since the days of my seminary studies and priesthood. I have always been conscious of your attention, care and support. In future, too, I am begging you not to forget me in your holy prayers.

"I humbly beseech you, God-loving archpastors, to offer up your fervent and beneficent prayers to God so that He may, through the laying on of your hands, bestow on me the gift of life-giving, fortifying, enlightening grace guiding us into all truth (Jn. 16. 13)."

* * *

On October 18, 19th Sunday after Pentecost, during Divine Liturgy at the



Archpastors, participants in the consecration. First from right — newly-consecrated Bishop Prokl of Tikhvin

Trinity Cathedral of the St. Aleksandr Nevsky Lavra, the hierarchs who had taken part in the nomination consecrated Archimandrite Prokl Bishop of Tikhvin.

In handing the crosier to the newly consecrated Bishop Prokl of Tikhvin after the Liturgy, Metropolitan Aleksiy said:

"Your Grace, Bishop Prokl, beloved brother and fellow minister,

"By Divine Providence and the ruling of His Holiness the Patriarch and the Holy Synod you are to be a bishop of the Russian Orthodox Church.

"The grace of episcopal dignity has been bestowed on you through the laying on of the hands of the hierarchs who have taken part in your consecration in this Cathedral of the Life-Giving Trinity. This grace is a high honor and great privilege, but also a momentous responsibility for the frail human being. He who is consecrated bishop is thereby included, through the apostolic succession among the direct

successors to the first disciples of the Lord.

"At your nomination yesterday you confessed to your weakness, anxiety and trepidation, and today we have witnessed the awe with which you received the grace that goes with the dignity of a bishop. We who have laid our hands on you have prayed, together with the clerics and God's people assembled here, for the grace of the Holy Spirit to descend on you and for you, in your new dignity, to become a vessel of the gifts of the Holy Spirit.

"The sacrament we have performed has made you a pastor of pastors, so it is appropriate to cite what Metropolitan Antoniy Vadkovsky of blessed memory once said to a newly consecrated bishop: 'Both by origin and by purpose, the pastoral ministry in Christ's Church is a matter of ineffable Divine love. Motivated by it, our Lord chose twelve apostles and other seventy also whom He sent out to preach and serve as pastors, and this is the

cause we continue to serve each in his particular field.'

"Fifteen years ago the Lord called you to the ministry in Christ's Church, and you devoted yourself completely to this obedience by taking monastic vows and being ordained deacon and presbyter.

"From the outset, you have done your obedience in different places of the Leningrad Metropolitanate, and you have served zealously. With God's blessing your pastoral labours have borne good fruits. Your zeal in God's house earned you the love of Orthodox believers, your parishioners and spiritual children, to whom you gave love and care, leading them along the true path of salvation.

"With fraternal love in Christ we welcome you, our newly appointed brother, whose calling henceforth is *to feed the church of God, which he hath purchased with his own blood* (Acts 20. 28). God, the Chief Shepherd, is entrusting His sacred property to you so that you might tend and save His sheep. He wishes you to be a good shepherd ever ready to sacrifice your life for His cause, for the perfection and salvation of fellow humans. The Heavenly Father calls on you to serve for the glory of His Church, for the glory of Christ, for the exaltation of God's name. Engrave this Divine call in indelible characters in your heart, as if it were addressed to you personally, and proceed along your path in joy. God help you to perform your episcopal ministry for the glory of His holy name, and may He include you not only among those called but also among those chosen.

"Be firm in your pledge to the holy Orthodox faith, in which you were brought up. Teach everyone who seeks your instruction to be a devoted child of the Holy Russian Orthodox Church, which throughout the millennial history of Christianity in Russia has been a faithful custodian of Holy Orthodoxy.

"Keep up the sacred flame of faith and pastoral zeal in your heart by constant study of the Holy Scriptures, of God's word, which you are called upon to spread and which is the basis of spiritual enlightenment.

"Humbly aware of your human weakness, you told us at your episcopal nomination that you were pinning your

hopes not on your limited strength but on divine grace, which fortifies and 'healeth that which is infirm'. Guided by this humbleness, think not of honour but of your ministry. Follow Christ's example: He came not to be served, but to serve others. *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses* (1 Tim. 6. 12). Practise piety—you have been trained in it since your childhood.

"In your ministry and preaching, teach believers to be exemplary citizens of their great Homeland, to perform their civic, public and family duties honestly and conscientiously, and to contribute by their labour to the prosperity and might of our country, whose sons and daughters all of us are.

"Your episcopal consecration falls on a significant date—we are celebrating today, in the St. Aleksandr Nevsky Lavra's Cathedral of the Life-Giving Trinity, the feast of the All-Russia hierarchs Sts. Petr, Aleksey, Iona, Filipp and Ermogen. Great in their holy life and activities, these saints were always conscious of the loftiness and difficulty of pastoral service in Christ's Church. This consciousness made them into shepherds and teachers serving the Good Shepherd, into firm pillars of faith, into preachers spreading the light of God-knowledge. They 'pleased God well' by their feats of faith and virtuous Christian living, they added to the magnificence of the Church and set examples of kindness proper to her hierarchs. Today, as we praise in song the radiant memory of these Russian saints, the Holy Church is offering you splendid models for emulation so that you might become a good labourer in Christ's vineyard. Be, like glorious St. Petr, a torch in the world, spread light and enlighten people with the radiance of the Christian faith. Always recall that paragon of Christian virtue, St. Aleksey, 'the good minister' and 'efficient helper of those in grief, one whose monastic living pleased God'. In your hierarchical activities, follow in the footsteps of virtuous St. Iona, the zealous and wise archpastor who loyally tended Christ's flock instructing it in faith and piety and thus accomplished great deeds for the good of the Church. Engrave on the tablets of your heart

the wondrous image of St. Filipp, who wholly devoted himself to the service of God and was a 'true archpastor' and 'champion of truth' to the Russian Church. In serving our Church and Motherland, follow the example of the martyr St. Ermogen, 'the zealot of Orthodoxy' and tireless supplicant for our people and Holy Russia, emulate his firmness in observing our time-honoured Church traditions.

"In all the hardships of your life turn to our gracious Lord and Saviour, seek the intercession of the Heavenly Queen and the prayerful assistance of the Russian saints whom we are remembering today.

"By the Lord's disposition you are to become Bishop of Tikhvin and Vicar of the Leningrad Metropolitanate today. Your predecessor in the Tikhvin See was the late Archbishop Meliton, whose archpastoral activities, humility, obedience to his Church superiors and virtuous living are well known to you. He is a good example to you. Live as he lived, be a worthy successor to him in his labours and as diligent an assistant of the ruling Metropolitan in administering the affairs of the Leningrad Diocese as Archbishop Meliton was.

"We are praying to God that He should grant you the strength to carry on your ministry worthily. Remember that the success of your work will always be measured by the extent to which you have grown in virtue and chastity, so be a model of moral purity and perfection to others.

"Receive this crosier, cross yourself and proceed, for the glory of God, to perform the lofty obedience imposed on you. Look up to the great Moscow saints whom the Church commemorates today and emulate their faith and pastoral works.

"And now bestow your first archpastoral blessing on God's people who have gathered here for your consecration and prayed for you."

* * *

Bishop Prokl (secular name Nikolai Vasilyevich Khazov) was born into an office worker's family in Leningrad on October 10, 1943. Upon finishing a secondary technical school, he served in the Soviet Army (1964-1967).

He became a second-year pupil at the Leningrad Theological Seminary in 1970 and later studied at the Leningrad Theological Academy, graduating in 1977 with the degree of Candidate of Theology, conferred upon him for his thesis, "The Gospel as the Basis of the Christian's Moral Life".

On January 5, 1973, he was professed by Metropolitan Nikodim (Rotov, †1978) of Leningrad and Novgorod, with the name Prokl, in honour of St. Proclus, the Archbishop of Constantinople. On Christmas, January 7, he was ordained hierodeacon, and on March 11 hieromonk and appointed rector of the Church of the Protecting Veil in the village of Kozya Gora, Leningrad Region. From 1975, he was a cleric of the Church of the Smolensk Icon of the Mother of God in Leningrad; from 1977 to 1983, dean of the Cathedral of the Transfiguration of the Saviour in the town of Vyborg. In 1983 he was appointed dean of the Cathedral of the Nativity of the Blessed Virgin in the town of Novaya Ladoga.

In 1984, His Holiness Patriarch Pimen awarded Hegumen Prokl an ornamented peccatorial cross.

Archpastoral Visit by Metropolitan VLADIMIR to the West European Exarchate

From September 1 to 17, 1987, Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, was on a tour of France, the Netherlands, Belgium and Switzerland.

Metropolitan Vladimir was met at the Paris airport by Archpriest Lev Makhno, Dean of the Podvorye of the Three Holy Hierarchs and Superintendent Dean of the Orthodox parishes in France, I. M. Levandovsky, the warden of the podvorye, and Sister Mary, the clerk of the exarchate. On his later

visit to the exarchate church the Vladyka Metropolitan was greeted by exarchate staff and parishioners.

On the day of his arrival Metropolitan Vladimir conducted a panikhida at the grave of Archimandrite Sergiy Shevich, former rector of the Holy Trinity Church in Vanves and of the Holy Spirit Skete in Menil-Sainte-Denis in connection with the 40th day of his demise. He is buried at the Russian Cemetery in Sainte-Geneviève-des-Bois.

In St. Nicholas' Church of the Rus-

sian House, Metropolitan Vladimir conducted a moleben after which he had a meeting with the director A. L. Meshcherskaya and members of the community.

On September 2, Metropolitan Vladimir arrived in the Netherlands by train and was welcomed at the station in The Hague by the Rector of the Church of St. Mary Magdalene, Hegumen Nikon, the churchwarden Elena Belomaz, members of the church council and parishioners. On September 3-6, Metropolitan Vladimir attended the peace forum "Space for Peace" held in Driebergen as head of the Russian Church delegation. The forum was sponsored by European ecumenical academies and associations of laymen within the framework of the WCC Programme on Justice, Peace and the Integrity of Creation.

It was attended by 190 delegates from 20 countries who represented 95 European ecumenical centres of laymen, and also by church figures and numerous guests from peacemaking organizations in Asia, Africa and America.

The forum opened with a common prayer and meditation on the destinies of the post-war Europe and ways of securing a just and lasting peace on that continent and throughout the world.

The participation of the Russian Orthodox Church in an ecumenical meeting of this kind aroused a great interest among the delegates, and Russian church representatives often found themselves in the focus of attention. At a press conference held during the meeting Metropolitan Vladimir described the peacemaking, ecumenical and patriotic activities of the Russian Orthodox Church in preparation for the Millennium of the Baptism of Russ.

Participants in the forum attended plenary sessions and worked in the six working groups. The delegates of the Russian Orthodox Church worked in the first group which concentrated on the prerequisites and prospects for security-based partnership in Europe, the central theme on the forum's agenda.

The participants also discussed in detail prospects for peaceful coexistence and cooperation in Europe and various humanitarian issues.

The other five working groups examined such problems as the role of neutral and non-aligned countries in the European peace process, social justice in Europe as a prerequisite for peace on the continent, and the biblical concept of peace and security. The forum unanimously adopted a final document entitled "A letter to friends of peace in Europe and to all people of



Metropolitan Vladimir with clerics and parishioners of the Three Holy Hierarchs Podvorye in Paris



Metropolitan Vladimir, Patriarchal Exarch to Western Europe, with members of the Fellowship of St. John the Baptist.

good will in the world", and ended with a common ecumenical service of worship.

On September 6, 13th Sunday after Pentecost, Metropolitan Vladimir celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Church of St. Mary Magdalene in The Hague. He also had a meeting with the parishioners to discuss with them the forthcoming celebration, in December 1987, of the 50th anniversary of the parish—the first Russian parish in the Netherlands. Metropolitan Vladimir described the peace forum in Driebergen and the course of preparations of the Russian Orthodox Church for the Millennium of the Baptism of Russ. He replied to numerous questions from his listeners.

On September 7, Metropolitan Vladimir had a meeting with Archbishop Yakov of The Hague and the Netherlands and discussed with him the affairs of the diocese.

On September 8, His Eminence the Exarch received clerics and laymen from the patriarchal parishes in the Netherlands and later that day gave a press conference at Boulevard Hotel. The conference was attended by cor-

respondents of the General Netherlandian Press Agency and representatives of Catholic press and several other press organs. In the evening Metropolitan Vladimir was received by A. I. Blatov, the USSR Ambassador Extraordinary and Plenipotentiary to the Netherlands.

On September 9, the name-day of His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Vladimir celebrated Divine Liturgy and conducted a moleben in St. Nicholas' Cathedral in Brussels. He was assisted by Archpriest Mikhail Stark, Dean of the Cathedral and Superintendent Dean of the Orthodox parishes in Belgium, Archpriest Lev Makhno, Dean of the Paris Podvorye of the Three Holy Hierarchs and Superintendent Dean of the Orthodox parishes in France, and other clerics. Following the service there was a festal reception after which the archpastor had a discussion with the dean of the cathedral, the warden E. V. Drashusov and parishioners.

On September 10, Metropolitan Vladimir was received by Ya. P. Ryabov, the USSR Ambassador to France.

On the Day of the Beheading of St. John the Baptist, Metropolitan Vladimir

celebrated Divine Liturgy in St. Andrew's Church at Wilmuasson (near Paris) at the invitation of the Fellowship of St. John the Baptist. After that there was a reception following which the archpastor had a discussion with members of the fellowship founded by Metropolitan Nikolai Eremin (†1985), former Exarch to Western Europe.

On September 12, the Feast of the Orthodox Prince St. Aleksandr Nevsky, Metropolitan Vladimir celebrated Divine Liturgy in the Paris Podvorye of the Three Holy Hierarchs. He was assisted by clerics of the Podvorye and the Korsun Diocese and the Superintendent Deans of the Italian parishes—Archpriest Giorgio Cognetti and Hieromonk Basil Grolimund.

Later that day a meeting took place at the Exarchate whose participants discussed a programme of celebrations of the Millennium of the Baptism of Russ in the Korsun Diocese and the Italian parishes. It was decided that the celebrations would begin in February 1988, on the Feast of the Synaxis of Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom, patronal festival of the Podvorye of the Three Holy Hierarchs. The programme would include a festal divine service, an exhibition of modern church articles and publications of the Moscow Patriarchate, the publication of jubilee pamphlets and souvenirs, and a series of reproductions of icons by the well-known icon painter Monk Grigoriy Krug (†1969), the inauguration and consecration of a memorial chapel in the Holy Spirit Skete near Paris, and shows of films, concerts and other events.

On September 13, 14th Sunday after Pentecost, Metropolitan Vladimir celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Church of the Three Holy Hierarchs. In the evening His Eminence the

Exarch visited the Holy Spirit Skete where he attended a divine service and talked with the brethren.

In Switzerland, Metropolitan Vladimir took part in celebrations to mark the World Day of Peace in Geneva on September 14-16. It was cosponsored by the United Nations and the World Council of Churches. The programme of the celebrations included a common prayer for peace and a round-table discussion covering the current international situation, protection of children, ending the arms race, the contribution of Churches and religious associations to the cause of world peace and saving life on Earth, and some other questions. The heads and representatives of Christian Churches and other religious movements were unanimous in their assessment of the meeting as being very important. The programme of the celebrations also included a press conference and a reception.

While in Geneva, Metropolitan Vladimir and the Representative of the Russian Orthodox Church to the WCC Bishop Sergiy of Solnechnogorsk, had a meeting with the Swiss Confederation officials. One of the problems discussed concerned a government permission for purchasing a house in Geneva to accommodate the Russian Church Representation to the WCC and a church of the Geneva parish of the Nativity of the Mother of God.

On September 16, in Paris, Metropolitan Vladimir presided over a meeting of the editorial board of the *Message de l'Exarchat du Patriarche Russe en Europe Occidentale*. In the evening he was received by Prof. Chramkevich, Counselor for Religious Affairs of the French Minister for Foreign Affairs.

On September 17, after attending Divine Liturgy in the Church of the Podvorye of the Three Holy Hierarchs, Metropolitan Vladimir left for Moscow by air.

A. RYBIN

The Life and Works of His Eminence Metropolitan Manuil

The year 1984 saw the centenary of the birth of His Eminence Metropolitan Manuil Lemeshevsky (1884-1968). The current jubilee year marks the 20th anniversary of his demise. The article below offers an account of his life, which was one of ascetic endeavour and selfless work for the purity of Orthodoxy and the unity of the Church.

* * *

Metropolitan Manuil (secular name Viktor Lemeshevsky) was born in the town of Luga, St. Petersburg Gubernia, on April 18, 1884.

There were eight more children in the family—six boys and two girls. Viktor was the third child.

In 1894, he entered the Nicholas Classical Gymnasium in Libava (now the town of Liepāja in the Latvian SSR), and in the same year an event took place which he remembered all his life, even though its true significance was only revealed to him much later. On the day in question, Viktor's school was being visited by Bishop Arseniy (Bryantsev, †1914) of Riga and Mitava. To meet him the boys were formed up by grades in the assembly hall. Stopping in front of the line of first-graders, His Grace carefully studied their faces. His eyes fixed on young Viktor. All of a sudden, the Vladyka stepped close to the boy, gripped him by his elbows and raised him aloft—an indication, as it were, of the path of hierarchical service awaiting him.

Viktor's years of boyhood passed in an atmosphere of high spirituality. This was largely due to the solicitude of his fathers Sergiy Vereshchagin, Vladimir Popov and Petr Karelin, the Lemeshevsky family's confessors at various times. Archpriest Petr Karelin, who taught catechism at the high school, was especially respected. He visited the Lemeshevskys frequently and served a moleben before every important family event. Communication with these spiritual mentors—Viktor was very fond of them—resulted in a strong attachment to the Church, which eventually helped him to choose his path in life.

In his gymnasium years Viktor was an avid reader, spending hours on end

in the family library, a bequest from his grandfather, the well-known pedagogue and expert on literature Ivan Garusov (†1899). Not only did the boy read—he analyzed, drew comparisons, made notes.

In the autumn of 1903, upon finishing gymnasium, Viktor Lemeshevsky entered the law department of St. Petersburg University. It was in this early period that he displayed his great ability. His first independent work, a biography of I. D. Garusov, published under the pen-name of V. L. Gorsky, established the future hierarch's reputation as a thoughtful researcher.

In 1906, Viktor Lemeshevsky was admitted to the Russian Bibliographic Society. He translated articles on bibliography and library science and wrote reports and papers, consulting eminent bibliographers like A. Lovyagin, D. Toropov and N. Lisovsky. He also studied the catalogues of I. Tuzov, M. Volf, A. Suvorin and other leading publishers.

While having no intention, as yet, to devote himself to the Church, young Viktor took a deep interest in questions of spiritual life. For a period, he fell under the spell of occultism, then in vogue, but his meeting with Maria Barsova, a woman of remarkable character, gave an entirely new direction to his spiritual quest. Why was she able to exert such a strong influence on the young man? It is difficult to answer this question now, but one thing is clear: as a result of the conversations he had with her his whole heart turned to the Church. He began to visit holy places, and spent more time in prayer; his reading now centred on the writings of the Holy Fathers and ascetics, and included a great deal of other theological literature. Should he take monastic vows? Yet the decision to retire from the world did not mature at once. The Lord summoned his chosen one in a special way. On the Sunday of the Veneration of the Holy Cross in 1903, Viktor had a dream: an unknown hierarch was handing him a cross at Divine Liturgy. Some time later, again in his sleep, Viktor saw Christ on the Cross. Waking up, he grasped the



Metropolitan Manuil officiating on his name-day, June 30, 1967

message: the Lord was urging him to take up the cross and follow Him.

Then Viktor's beloved brother Pavel was laid low with a severe illness. The doctors said he might die any moment. Viktor spent a whole night praying in tears and pledged to take vows if his brother survived. Towards morning the patient's condition began improving, he made a quick recovery.

But it was not until Viktor had had an important conversation with a venerable starets in 1910 that he finally made up his mind. For the place of his ascetic retirement he chose the Wilderness of St. Nicholas (Nikolo-Stolbenskaya) on the bank of the Tvertsa River, ten versts from the town of Vyshni Volochek.

The dean, Hegumen Amvrosiy, received him warmly. They discussed all the questions relating to Viktor's entry into the monastic community, whereupon he went home, to settle his worldly affairs. That was on March 13 of the same year. On April 29 Viktor Lemeshevsky, sent down from university

on the strength of his application, and waiving all the rights to which graduation would have entitled him, secretly from his family became a postulant.

The dean charged the postulant with the conduct of the monastery's correspondence, the archives, the library and the candle chest in church. On June 29, the feast of the Chief Apostles Sts. Peter and Paul, he was admitted to the noviciate, and on June 2, 1911, after obtaining his parents' consent, he was professed under the name Manuil after St. Manuel the Martyr, whose feast day is June 17 (30).

On December 11 of the same year Archbishop Antony (Karzhavin; †1914) of Tver ordained him hierodeacon, and on June 8, 1912, the Holy Synod granted his petition for appointment to one of the missions. On August 31 he was designated acting deputy head of the Kirghizia Mission, Omsk Diocese, and on September 1 teacher of catechism and master of the parochial school run by the Mission's Central Branch in Semipalatinsk, and teacher of catechism at the farming school attached to it.

On September 16, Bishop Kipriyan (Komarovskiy) of Semipalatinsk, head of the mission, ordained Hierodeacon Manuil hieromonk. He was charged with the duties of a superintendent dean, authorizing him, in matters relating to the deanery, to deal direct with the Consistory. Father Manuil frequently conducted services and preached on Sundays and feast days. The door of his cell was open to everyone.

The period of his service at the mission was also fruitful scientifically. Father Manuil gathered extensive material on icon-painting in Siberia in the 18th and 19th centuries and valuable data on the ancient Abalatskaya Icon of the Mother of God "The Sign", the renovation of which, at the Convent of the Icon of the Mother of God "The Sign" in Svyatoi Kluch, near Semipalatinsk, coincided with his stay in those parts.

In 1916, with four years of missionary work and considerable theological knowledge to recommend him, Hieromonk Manuil entered the Petrograd Theological Academy. Turning to account his University experience, he started a circle on the history of liturgics and another on dogmatics, and drew up syllabuses for both.

In September 1918, Father Manuil, obtaining permission to interrupt his studies, went to the Olonets Diocese for an examination and scientific description of Church antiques. For several months he worked in the archives and libraries of various monasteries, studying and systematizing the available material. The learned monk's diligence, humility and spirituality soon earned him the affection of the community of the Murom monastery, which he had made his temporary domicile. Many chose him for their confessor.

On his return to Petrograd in January 1919, Hieromonk Manuil became senior librarian at the All-Russian Central Pedagogical Museum of the Department for Vocational Training of the RSFSR People's Commissariat of Education.

In August, he was nominated father superior of the Trinity-St. Sergiy Wilderness and soon after, rector of the Domestic Chapel of the Transfiguration of the Saviour at the Aleksandr Nevsky Temperance Society. From 1921 to 1923 he conducted the Old Testament class at the Higher Theological Courses.

Every Sunday after Divine Liturgy and on other days in the evening he held spiritual conversations at the churches where he served—the Church of the Transfiguration of the Saviour, the Church of the Sign of the Mother of God, the Church of St. Leon, the St. Aleksandr Nevsky Lavra. People suffering from hunger, cold and the other hardships of the early postrevolutionary years flocked to him for encouragement, spiritual aid and consolation.

In 1922, the non-canonical Supreme Government of the Church was formed.

Petrograd, headed by Archpriest Aleksandr Vvedensky, a former friend of Father Manuil. Metropolitan Veniamin (Kazansky, †1922) of Petrograd was removed from his see. Many members of the parochial clergy joined the Renovationists (Obnovlentsy) movement. Hieromonk Manuil was invited to side with the schismatics, in return for which Obnovlentsy leaders promised him the dignity of a bishop. In these complicated conditions Father Manuil chose the only correct path, that of loyalty to the dogmatic and

canonical tenets of the Church. Under pressure from the Renovationists, whose methods in fighting Orthodoxy were often far from Christian, he was forced to leave Petrograd, and was only able to return in the summer of 1923. It was at that time that Archpriest Aleksandr Dernov was delegated to Moscow by the Orthodox clergy of Petrograd. At an audience with His Holiness Patriarch Tikhon, he raised the question of a bishop for the Petrograd flock.

"Whom shall I appoint?" the Patriarch asked. "Nobody will go there from Moscow".

"Consecrate Father Manuil bishop," said the guest. "The right man both for the people and for you."

The name of the young hieromonk was not unfamiliar to His Holiness. Metropolitan Veniamin had mentioned him as a candidate for the episcopate as early as in 1919. Now, with another vacancy to be filled, the Patriarch agreed to consecrate Father Manuil bishop. A meeting of the Petrograd clergy nominated two more candidates, but His Holiness confirmed his choice. On September 15 (2) Patriarch Tikhon designated Hieromonk Manuil Bishop of Luga, Vicar of the Petrograd diocese, and summoned him for the consecration to Moscow.

On September 21 (8), at St. Daniel's Monastery, Bishop Feodor (Pozdeyevsky) of Volokolamsk raised Hieromonk Manuil to the rank of archimandrite. On the following day the nomination took place at the Church of St. Michael the Archangel, at the Monastery of the Don Icon of the Mother of God, attended by more than thirty hierarchs, and on September 23 (10) Archimandrite Manuil was consecrated Bishop of Luga at the Church of St. Demetrios of Thessalonika the Great Martyr in Blagushi, near the Semenovskaya Zastava (Moscow). The consecration was conducted by His Holiness Patriarch Tikhon, Archbishop Illarion (Troitsky, †1929) of Vereya, Archbishop Sevastian (Vesti, †1934) of Kostroma, and Bishop Ierofei (Afonin, †1928) of Shadrinsk. In handing the newly appointed bishop the crosier His Holiness Patriarch Tikhon addressed these words to him, which proved to be truly prophetic: "I am sending you forth onto the path of suffering, for crosses and sorrows are

expecting you in the new realm of your service."

On September 29, Bishop Manuil arrived in Petrograd, where only eight parishes out of 123 remained loyal to Orthodoxy, and on October 4 he addressed a message to the flock, saying, in particular: "I beseech you to heed our appeal and to repent. Mind that Divine Grace forsook you when you fell away from the Orthodox Church. Renounce pride... make haste while there still is time for lenience and forgiveness. Don't try God's mercy."

The success of Bishop Manuil's activity was in great measure due to the intense spirituality of his services, which had a powerful effect on the congregation. Within a short period he succeeded in rallying around himself the clergy of a number of parishes and thus create a basis for fighting the schism. He appointed special confessors—an important decision—for the city's various districts to receive penitents reverting to Orthodoxy. The reunification took place at divine services, usually at All-Night Vigil. Before the singing of *Praise ye the name of the Lord*, the bishop would emerge through the Holy Doors from the sanctuary onto the solea and face the congregation. The penitent clerics would come out through the northern and southern doors. Addressing the people, each would proclaim he was repenting, make three low bows in three directions, begging the faithful to forgive his errors, then bow to the bishop and, having received his blessing, withdraw into the sanctuary.

Eventually, more and more clerics flocked back under the omophorion of His Holiness Patriarch Tikhon. Whole parishes repented. At some services Bishop Manuil was assisted by as many as thirty or forty newly absolved priests and ten to fifteen deacons.

On October 27, 1923, after Divine Liturgy, he conducted a solemn moleben at the St. Aleksandr Nevsky Lavra, which the Renovationists had long regarded as their stronghold. This Triumph of Orthodoxy, as it was called, had been prepared by extensive painstaking work. Taking part in the moleben were 149 priests and 95 deacons.

Following the Lavra, many monasteries and parishes returned to the fold of the Church. In December, Metropolitan

an Artemiy Ilyinsky, a prominent member of the Obnovlentsy movement repented of his sins. All told, 83 of the 115 Obnovlentsy parishes had re-embraced Orthodoxy before the year was out. After Petrograd, there began a mass falling-away of believers from Obnovlentsy throughout Russia.

In February 1924, Bishop Manuil left Petrograd and settled at the cloister of Sts. Zosima and Savvatiy, where he continued his scholarly work.

On February 23, 1928, Bishop Manuil came to Moscow, taking up residence at St. Daniel's Monastery. He was seen as a man intent upon good works—strict, even severe, to look at, but with a warm and loving heart. Those who met him felt shy and uncertain. People who saw him say he seemed a man not of this world. But those who got to know the Vladyka more closely were amazed by the simplicity of his manner. He put many in mind of the startsy of the Optina Wilderness, and, in truth, he did carry on their tradition. As well as his spiritual children, all those who attended the bishop's services at St. Daniel's Monastery were conscious of his love and concern and drew profound joy from worshipping with him.

In 1927, a Iosifites schism developed in the Russian Orthodox Church, the centre of the schismatics being in Leningrad. Vladyka Manuil, together with other hierarchs, declared himself against the Iosifites and in solidarity with Metropolitan Sergiy, the Deputy Patriarchal Locum Tenens (later His Holiness the Patriarch). However, the dissenters hoped that he would support them on his return from the monastery. Instead, Bishop Manuil exhorted them to submit to the legal Church authorities, accept the ban imposed on them and repent of their errors.

To undermine the bishop's influence and sustain their own prestige, the Iosifites began spreading false rumours alleging that he had betrayed Orthodoxy. But the majority of the Leningrad flock gave no credence to the rumours and was impatient to meet him.

On April 27, His Grace set out for Leningrad. He had only a few days at his disposal, but that was enough to take leave of the flock and state the truth. Considering the position of the Church at the time, what was needed was not polemics or castigation but the

authoritative witness of one who all his life had upheld the purity of Orthodoxy and never transgressed against it. In a sermon delivered during divine service on April 28, the eve of the Sunday of the Holy Myrrhophores, the bishop gave clear, unambiguous answers to the questions agitating the minds of believers: the Iosifites had no solid grounds for breaking away from Metropolitan Sergiy; the main cause for the schism was their pride and lack of love; only pastors obeying the Supreme Church Authority were to be followed. The days the bishop spent in Leningrad were packed with work. From dawn to dusk he received clerics and parish representatives, answering questions, bestowing blessings and, simultaneously, preparing for his departure or he had been appointed Bishop of Serpukhov (and was to live there) and Vicar of the Moscow Diocese. His witness for the truth went a long way to weaken the Iosifite schism in Leningrad.

Many difficulties were in store for him in his new ministry. Nearly half the parishes in Serpukhov had gone over to the Iosifites, and very often the bishop found himself confronted with a wall of incomprehension and distrust. At his address of greetings on arriving in Serpukhov, Bishop Manuil said: "Remember that the doors of my house are open to you day and night, come to me with your sorrows as to your father. Have no qualms about worrying me. Helping people is my duty." The bishop's life was full of fatherly worries and concerns for his flock. His work began to bear good fruit within two months of his arrival: not only had the spread of the schism been stemmed—things were now moving towards overcoming it altogether.

Vladyka Manuil was an enthusiastic preacher and tried to conduct as many services as possible. His services were always imbued with fervent faith, profound feeling, awe and humility. Those who saw His Grace recall his smallish, slight figure, an ascetic's face, his expressive deep-set blue eyes, his finely shaped hands resting on the crosier, the concentration of his look suggesting one listening to an inner voice.

Vladyka Manuil always urged the clergy to pray for the repose of the dead and commemorate the local saints and champions of faith.

His Grace taught the faithful to love and honour God's zealots, to keep the heart's eyes fixed on them, to look up to them for encouragement, to emulate them, and maintain permanent spiritual communion with the dead, who live on in the Lord.

In retirement Vladyka Manuil continued his scholarly work. In 1935 and 1936 he wrote the notes "On Methods of Research" and collected material on the subject "The Special Features of Creativity in Research".

Appointed to the Chkalov See Bishop Manuil found himself facing new concerns and problems. The diocese was in a state of neglect, and reaching the parishes was a problem as neither the diocesan board nor the church councils had any transport at their disposal. But churches were being repaired, with the indefatigable bishop consecrating one after another. An eyewitness recalls the consecration of the church in the village of Georgievka as follows: "It was so cold in the church the priest had to put on his gloves, but that didn't help much. The holy water, sprinkled onto the ecclesiastical objects, immediately froze, turning into little ice-balls. The metal vessels numbed the priests hands with cold. When everything was brought to a happy conclusion, the faces of the faithful lit up with joy and pride: another altar had been consecrated for the Unbloody Sacrifice."

By then the Vladyka had a diligent young assistant, the cellarer Vanya (now Archbishop Ioann of Kuibyshev and Syzran) who shared all the hardships with him. All told, Bishop Manuil had 21 churches opened in the Chkalov Diocese in the period of his service there.

On April 21, 1946, His Grace Bishop Manuil was elevated to the dignity of archbishop.

Busy as he was administering the diocese, His Grace never abandoned his scholarly studies. The vast material on the history of the Russian Church and hagiography he had amassed needed to be sifted and systematized. It was his aim to compile a catalogue of the hierarchs of the Russian Orthodox Church. The first stage of his work was concerned with the biographies of hierarchs active in the period 1897-1947. Even at that stage his archives took up eighteen large boxes. They numbered

20,000 cards with biographical data on 2,200 hierarchs, not counting 270 activists of the Obnovlentsy movement. A positive appraisal of his project by the Holy Synod and the Moscow Theological Academy gave him fresh impetus. He engrossed himself in his material, working day and night.

In 1955 Archbishop Manuil wrote to Protopresbyter Nikolai Kolchitsky: "I am infinitely glad to have been allotted this work by the Lord... The dear names of righteous hierarchs whom I revere and knew personally, are on my lips and encourage me in my work. More important still, the 'concordance of archierology' contains precious material on the lives of the hierarchs of the Christian Church from her inception, as well as Russian. God willing to prolong my days, I hope to proceed to the closer study and arrangement of this material in 1957, upon conclusion of the catalogue of Russian hierarchs for 60 years (1897-1957)."

From 1955 to 1960, His Grace Archbishop Manuil administered the Cheboksary Diocese, continuing his scientific work. In late 1956 he completed his catalogue of Obnovlentsy hierarchs and submitted it for review to the Leningrad Theological Academy. The reviewer, lecturer A. F. Shishkin, wrote: "Archbishop Manuil's work is of great value to the historian of the Russian Orthodox Church. It testifies to the author's profound zeal in serving Holy Orthodoxy."

In 1957, His Grace Archbishop Manuil completed another work, the catalogue of Russian Orthodox hierarchs, 1897-1957. At about the same time, the finishing touches were put to the Office of the Burial of Hierarchs, which he had drawn up earlier. His Holiness Patriarch Aleksiy, to whom Archbishop Manuil had turned over the three-volume catalogue and a record of the office, was amazed at the magnitude of the work done.

The Patriarch passed the catalogue on to the Moscow Theological Academy, which submitted it for review to professors I. N. Shabatin and N. I. Muravyev. They appraised it highly. Prof. Shabatin wrote, in particular: "Archbishop Manuil's work has been submitted as a thesis to qualify him for the degree of Candidate of Theology. This is a very modest claim by the

learned hierarch. His subject is of a kind an exhaustive treatment of which as a rule is beyond the capacity of a single human being.... The author displays outstanding ability in the handling of many problems. Some of the biographical essays are really excellent in factual content and literary quality. The author... is objective in portraying the various historical characters,... he strikes the right balance in presenting their positive and negative features... I do not enumerate the merits of his work. They outweigh its shortcomings many times over. These merits cannot escape the attention of the prospective reader... Even in its present form, the catalogue is a precious aid to every user, whether student or teacher of a theological school, a scholarly theologian, Church historian, high-ranking ecclesiastic or staff officer of the Patriarchate."

Prof. Muravyev commented as follows: "In content, this work far exceeds the scope of an ordinary catalogue. The lives of many hierarchs, in particular outstanding ones, are described in great detail.... As we pass from name to name, these persons are spiritualized in our consciousness and become near and dear to us.... The biographical data and reminiscences about our distinguished hierarchs give ample food to the ecclesiastical reader. On the whole, the catalogue is of great value to the historian..."

At its sitting on February 26, 1960, the Board of the Moscow Theological Academy decided: "Having heard the positive opinion of the reviewers and familiarized themselves with the many-volume work of His Grace Archbishop Manuil, the Board... requests His Holiness Patriarch Aleksiy to confirm His Grace, the author, in the academic degree of Candidate of Theology. Archbishop Manuil's catalogue is of indubitable value and also remarkable for the amount of work invested."

Strenuous labour and frequent diseases undermined the Vladyka's health. His heart was causing him increasing trouble. From February 1958 he always kept at hand, on his lectern, prayers and other texts pertaining to the hour of death, under the common heading "Today Thou Utterest Thy Last Word...". He read them every morning. Towards the end of Lent in 1959 ill

health confined him to his bed. But the Lord prolonged the earthly life of his servant—he made a quick recovery.

On March 22, 1960, His Grace was appointed Archbishop of Kuibyshev and Syzran. On April 5 Kuibyshev's faithful gave the Vladyka a warm welcome. Addressing the people who came to meet him, he said:

"I am small and old, but never mind. I still have the strength to glorify the Lord."

In Kuibyshev the Vladyka settled in the Bishop's Residence, a well-built house with large, light rooms. Soon his relatives joined him, and in the autumn there arrived Father Ioann, the one-time cellarer and now helper to the assistant rector and teacher of the Stavrovskiy Theological Seminary.

On every Sunday and feast day Archbishop Manuil conducted services and preached, thereupon spending up to two hours blessing the faithful—a longstanding tradition with him which he never abandoned, despite his poor health. On week days, Tuesday to Friday, he received visitors at the diocesan office, and would often have more visitors at his house, sometimes until late into the night.

Surrounded by the love and care of his spiritual children, His Grace on December 24, 1961, observed the 50th anniversary of his service in holy orders. Many clerics from different parts of the diocese concelebrated Divine Liturgy with him on that day.

Two months later His Grace Archbishop Manuil was elevated to the dignity of metropolitan.

In early March 1963, on his way back from Leningrad, where the theological academy had concerned itself with the thesis of Hegumen Ioann, Metropolitan Manuil stopped over in Moscow for some time and met with His Holiness Patriarch Aleksiy. They had a warm and frank conversation, which lasted over an hour. This meeting inspired the Vladyka in his work for the good of the Church, but his health was failing visibly. He was increasingly suffering from heart trouble. On November 23, 1965, Metropolitan Manuil applied to His Holiness Patriarch Aleksiy for permission to retire and for his asso-

ciate, Archimandrite Ioann, to be appointed to the Kuibyshev see. The petition was granted. On December 14 of the same year, after Archimandrite Ioann had been consecrated bishop to succeed him in his post, the right to wear two panagias was bestowed on Metropolitan Manuil by His Holiness Patriarch Aleksiy in recognition of his more than forty years' service of Christ's Church as bishop.

In 1966, His Eminence Manuil completed his magister's thesis "Russian Orthodox Hierarchs. 1893-1965", which contains biographical data on more than 800 hierarchs. * Until his last days the Vladyka worked on a catalogue of Russian hierarchs, from the period of the Baptism of Russ to 1892. This manual, containing data on about 1,250 archpastors, was completed after Metropolitan Manuil's death by Bishop Ioann.

During his last years, living in retirement in Kuibyshev, Metropolitan Manuil often conducted services with Bishop Ioann at the Cathedral Church of the Protecting Veil. His religious contacts with his former flock never broke off—people came to him for spiritual advice and guidance as before.

On June 30, 1968, his name-day, Metropolitan Manuil received Holy Communion in church and from then on lived under the vow of silence.

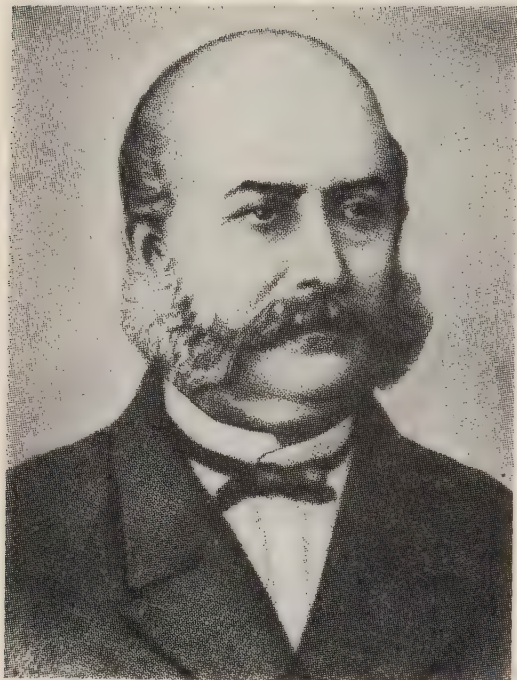
On August 12 of the same year, at 6 p. m. the hierarch passed away peacefully to the Lord, in the presence of Bishop Ioann reading the Canon for the Parting of the Soul from the Body.

Metropolitan Manuil's marble tomb at the Kuibyshev Cathedral Church is always decked out in flowers. An unquenchable icon-lamp casts its soft light onto kneeling worshippers cherishing in their hearts the memory of their beloved father and pastor.

*Archbishop IOANN
of Kuibyshev and Syzran*

* This work is being published in Russian, with German addenda, by Erlangen University, FRG, on the initiative of Prof. Dr. Fairy von Lilienfeld, of Erlangen University, a distinguished theologian and ecumenical leader of the Evangelical Lutheran Church in Germany. Four volumes have appeared so far: Vol. I in 1979, Vol. II in 1981, Vol. III in 1984, and Vol. IV in 1986.

Resurrect Hoary Antiquity



In 1886, the well-known music critic V. V. Stasov published the *Autobiographical Notes* of the great choirmaster and composer of church music, Gavriil Yakimovich Lomakin. Lomakin was one of those who by their work determined decades ahead the fundamental trends in the development of Russian church music. Having written numerous hymns which can be heard at divine services in our churches even today, he did a great deal in harmonizing the old eight-tone chants and, together with A. F. Lvov and P. M. Vorotnikov toiled at creating a four-part church singing (*Obikhod*). The *Notes* of Lomakin contain interesting information about the assimilation by the composers of the mid-19th century of the Old Russian church singing heritage, and reveal certain regularity in their approach to the old melodies.

"Our church singing has moved away from its origins and lost its prayerful character," writes G. Y. Lomakin (1, 664). He came to this conclusion after working a long time on the old chants. At that time many church musicians were fully aware of the departure of Russian church singing from its early

Gavriil Yakimovich Lomakin was a Russian composer, conductor and music critic. He was born on March 25, 1812. As a boy he sang in the church choir, then in the choir of Count D. N. Sheremetev in St. Petersburg. In 1830 G. Y. Lomakin became the conductor of this choir and at the same time taught singing in various educational institutions. In 1841 G. Y. Lomakin was offered the post of a teacher of the Imperial Chapel Choir whose director was A. F. Lvov.

The choir conducted by Lomakin was very popular. Apart from Orthodox hymns, the choir also performed works by Western composers and along with the Imperial Chapel Choir was considered the best choir in the capital.

In early 1860s, M. A. Balakirev's circle, a member of which was G. Y. Lomakin, got the idea of opening a free school of music in St. Petersburg. Lomakin was enthusiastic about the idea and gave several concerts with the Sheremetev Choir, donating the money to the new school. In 1862, he began teaching the amateur choir at the school, which was popular.

G. Y. Lomakin died on May 9, 1885, in Gatchina.

traditions. Such outstanding composers and music critics as M. I. Glinka, V. F. Odoevsky, V. V. Stasov, and M. A. Balakirev, often emphasized the unsatisfactory state of church singing. The well-known expert on church singing, N. M. Potulov said that our divine services needed singing of a character, harmonic nature, other than those being performed in our churches (2, 6). And they not only talked of the existing situation, but strove to use their experience to improve the state of things.

In early 1840s, when the director of the Imperial Chapel Choir, A. F. Lvov, and G. Y. Lomakin began compiling a complete collection of early chants "arranged for four-part chorus", there already existed a specific tradition in the harmonization of old chants which could not be ignored. Not only were church melodies regarded as a subject for various compositions, but the very style of harmonious thought was based on stereotypes of several trends in Western religious and secular music—from barocco and classicism of the 18th century down to the sentimentalism and pre-romanticism of early 19th century. A unique choir style also took

shape which in Russian music arose in the times of Peter I and was connected with the sharp intensification, at that period, of Western influence on all aspects of life in the Russian state.

Whereas earlier, in the centuries-old practice of intonization, there arose a Russian melodic tongue, which was fixed in the 15th-16th centuries into a fine system of monodic chants, in the post-Petrine period the entire language of music was borrowed ready-made from abroad. Whereas the early chants were created in deep stylistic unity, now the art of singing began to bear impressions of many styles of music, the frequent changes of which were characteristic of the Western culture in the 17th-19th centuries. Whereas, finally, at the sources of Old Russian church singing there stood our native pious ascetics and chanters, who had worked "not according to their own reason, but according to the rules of the Holy Fathers", coordinating movements of the melodious line in conformity with the spirit of the Orthodox Church Tradition, now there were many men in the arena of music culture incidental to the Church, men who wrote music according to the rules and norms of secular art of music, very often contrary to the demands of Church canons.

The infiltration of elements of Western secular music into our liturgical singing may be conditionally ascribed to the end of the 17th century and beginning of the 18th century. At that time secular music was introduced into the country by a special ukase of the Tsar. Popularized were choir genres of Ukrainian and Polish origin: the three-part "psalms"—rhythmical songs of spiritual content, and cantos (from the Latin *cantare*). Instrumental music sounded more often during solemn ceremonies at court.

Part-song, which was stylistically close to the cantos and had come to Russia from Poland via the Ukraine, began to be introduced gradually into divine services. The genre of part-song concertos, which was getting very popular at the time, absorbed many features of Western barocco music. With the growth of Italian influence on Russian ecclesiastical music in the middle of the 18th century, the part-song concerto assimilated many characteristic features of classical Italian choir concerto: clas-

sicism is the basic stylistic category of spiritual music by G. Sarti, who, as the choirmaster of the Imperial Chapel Choir for many years, wrote a great amount of compositions on Orthodox liturgical texts.

In saying that "much Italianism has crept into our church music" (1, 660), G. Y. Lomakin evidently did not have in mind the music of Sarti and Galuppi for their music can hardly be called "our", but the works of their pupils, Russian composers of the part-song school: M. S. Berezovsky, D. S. Bortnyansky, A. L. Vedel, Archpriest Petr Turchaninov, and others.

Various stylistic features, characteristic of the musical notions of the period find reflection in their works.

Before resuming the subject of the harmonization of early chants it must be noted that the Russian ecclesiastical music, beginning from the Petrine times, was steadily becoming secularized which is directly connected with the infiltration into it of alien intonations, with the conscious introduction of features from secular genres. If we analyze, for instance, the well-known work by Vedel, "Open the Doors of Mercy to Us", we shall find in it indications of all the known genres of secular music of those days: the typical style of the Petrine canto at the beginning of the canticle, the march rhythm to the words "for my spirit is awakening", the melody of a romance in the next sentence: "cleanse me as Thou art munificent", and, finally, the intonation of the Italian opera *bel canto* in the soprano solo, "Have Mercy on Me...".

A variety of intonational sources are also characteristic of Bortnyansky's works. In his concertos one may find elements of opera, canto melodies, and folk songs, and the rhythm of ball dances. "All these components," remarks a modern scholar, "form a special intonational fusion, having little in common with early church singing tradition" (3, 187). It is very important for us to point this out because Bortnyansky was the first among the composers of the 19th century to turn to the early Russian song heritage. Since he has become an authority in our church singing, it is his harmonization of church melodies that has become a model for compositions in this field. And everyone

after him working on arrangements of early chants, including Lomakin, could not avoid his influence.

By the time Lomakin, under the guidance of Lvov, took up the work of harmonization of church singing, the necessity for this work was evident to many. The absence of a complete collection of liturgical canticles harmonized in the spirit of four-part singing, which at that time almost completely ousted the models of the Znamenny melody, led to stylistic dissimilarity in the repertoires of Russian church choirs. Very often in choral practice the Znamenny monophony and its arrangements went together with barocco and classic compositions. It should be noted that the nearest to the court concert style of singing were often canticles of the immovable cycle—Cherubical, “A Mercy of Peace”, “O Joyful Light”, and others, while the melodies of the stichera, troparia and hirmoi remained archaic (3, 120). Furthermore, the hymns were learned by church choirs by ear and sometimes with the help of a violin, which produced “in the 50,000 churches of Russia as many different styles of singing” (4, 212).

Before starting to work upon the early chants, Lvov and Lomakin had to make a harmonic pattern which would condition the stylistic unity of the entire cycle of canticles. At the same time they understood that the many existing arrangements in diverse styles, beginning with the harmonization of the Kievan Chant in the spirit of the Polish *muziki* in the pre-Petrine period and up to the arrangements by Bortnyansky and Turchaninov in the Italian classic style, corresponded little to the entire structure of Russian church singing and did not express its prayerful character. They admitted the inadmissibility of distorting the early melodies as a result of a thoughtless limiting of the free rhythm of the chant, by introducing measure.

When Lomakin began working on the *Obikhod* there were still no fixed opinions about church harmony. As for Lvov, he demanded the harmonization of ancient chants in the style of German classic music, upon which he was educated, so all its peculiarities turned out to be characteristic of Russian church singing (*Obikhod*).

Lomakin took all harmonizations he worked on to Lvov. “Aleksandr Fedorovich sometimes commented, they played them together, argued or agreed; sometimes he listened in silence sitting by the piano, showing approval by a sign, or dozing under the monotonous chords of the Oktoechos. Lomakin wrote over two thousand pages, and towards the end he wrote mechanically and perhaps, negligently, which is evidenced by the deficiencies to be found in the publication” (1, 651).

The work on the *Obikhod*, which Lomakin began with so much enthusiasm, gradually began to oppress him, which was a result of overwork over many years. Moreover, differences of opinion between Lomakin and Lvov grew more and more sharp which made their co-operation practically impossible. It became clear to Lomakin that harmonization of Russian church melodies, according to the canons of German classicism, did not correspond to the spirit of early church singing, just as all the former experiments, and he began to seek new ways.

In his day, Mikhail Ivanovich Glinka, with whom Lomakin was closely acquainted, told him that for church chants the most characteristic was “church harmony” and that there existed definite “church tones” or stops, with the aid of which the ancient melodies should be harmonized. Lomakin at that time had only a vague idea of all that, but later he resolved to study harmony in greater detail. Only after he had finished the work on the *Obikhod* did he begin a systematic study of harmony according to the structure of Western church music of the “austere style”.

In the mid-19th century the idea of harmonization of church chants in the “austere style” was worked out by Prince V. F. Odoevsky, an eminent theoretician and connoisseur of ancient music. He looked critically upon the “court-Italian” arrangements of old melodies done by Bortnyansky and Turchaninov, and advocated the return of church singing to its original simplicity and prayerfulness. Lomakin often met Odoevsky and under his influence became firmly convinced that harmony for church singing should be simple (1, 661). This idea was shared also by another lover of Russia’s antiquity—N. M. Potulov, who was working too

on the fundamentals of harmonization of church melodies. Thus a group of single-minded people gathered under Odoevsky. They met often and shared with each other their findings and experiences.

The main difficulty for Lomakin was the absence of any theoretical manual by which he could study the harmony of the "austere style". His work at times turned into an intuitive search. He "tried chords and investigated their origin... He studied thoroughly Palestrina and other classic composers, sat down at the piano, looked for chords, recollected, guessed... And every new discovery he used immediately" (1, 660).

He showed his arrangements to his friends. Whereas they left Lvov indifferent (he said they were "difficult to perform"), Odoevsky on the contrary "listened to the chords and passages in prayers, arranged in antique tones..., seemed to find what he wanted and said: 'For eight years I talked of it to Glinka who intended to study church harmony in order to write religious music, and only in the last year of his life he decided to work at it in Berlin with the guidance from Dehn'" (1, 662).

Did Lomakin succeed in reviving the prayerful spirit of early liturgical singing and "resurrect hoary antiquity which he so revered"? (1, 662). Looking through his harmonizations, the arrangements by Potulov, and other similar works today, we become convinced that they too are far from models of old monodic chants although they preserve many of their peculiarities. Even the religious music of the great Russian composers Glinka and Balakirev, who also sought ways of harmonization in the "austere style", do not revive the spirit of Old Russian church singing.

The principal mistake of all our harmonizers lay in the fact that in their desire to dress the old chants harmoniously they turned to Western models. Bortnyansky looked for a stylistic fulcrum in Italian classicism, Lomakin studied the songs of Palestrina and Glinka set out to master the secrets of church harmony "in Berlin under Dehn". Naturally the old melodies, combined with alien principles of harmonization, lost their characteristic properties. Thus, in the works of com-

posers of early part-song style (N. P. Diletsky, V. P. Titov, and others), who created polyphonic arrangements for the Znamenny Chants, the basic melody was drowned in the mass of secondary voices; it dissolved and depersonalized in the diversities of the barocco choral style. Bortnyansky kept only something like the melodic contour of the old chant, from which everything, that would not fit certain dimension, was ruthlessly discarded. In Lvov's arrangements the melody was distorted by an artificial introduction of notes necessary for harmonizing it in the German spirit.

Lomakin and Potulov tried to keep the melody as a whole and harmonize it with the simplest chords in the "austere style" of Western church music. However, they were unable to fathom the secrets of church harmony because, in "seeking the origins of chords", they studied only the latest models of this style, such as the works of Palestrina.

The "austere style" took shape in the West through a lengthy, evolutionary process of church singing from the Gregorian Chant to the most complex choral scores of composers of the Dutch school. The Dutch polyphonists worked out rules for regulating the developed polyphonic styles and the coordination of melodic lines. The melody of the Gregorian Chant was laid in the foundation of a work as a *cantus firmus* which was overlapped by numerous other independent voices. In order that during the interaction of melodic lines there would not be any dissonances there were definite directions within the framework of which the composer worked: forbidden were dissonances, octet and quintet parallelisms, the basic harmony became the terzet consonance.

Our harmonizers, whose music was homophonic in character on principle, borrowed from the "austere style" only those of its specifics which had become, since the Renaissance, the norms of harmony for Western music. That is why there is no radical difference in the arrangements, for instance of Bortnyansky and the harmonizations of Lomakin. Differences were only in the peculiar notions of harmonization which became established in the West in the epoch of barocco and classicism and their absence in Lomakin's work

speaks only of the fact that his music is written somewhat more austere.

If Lomakin in his search for the origins of chords had not stopped at Palestrina, but had dived further into the depths of the centuries, he would have discovered that not only modulations and dissonances had entered into church music accidentally under the influence of secular art, but that the very principle of the terzet consonance upon which the "austere style" harmony is based, was unknown to early music: the first terzet structures of the chords are met in the works of the polyphonists of the Dutch school only in the 15th century. Up to that time terzets were forbidden in church music because they were considered passionate and were conscientiously avoided in polyphonic hymns.

Church singing in the first ten centuries was principally monophonic and the word harmony (from the Greek *harmonium* meaning concord) was used to determine the interaction of adjacent sounds of the one gradually unfolding melodic line and not sounds produced simultaneously by several voices. In the West, polyphony began to develop in the 9th century (the first known models of the organum are dated the same) and the word harmony over the centuries changed in meaning and began to be used for the concord sound of several voices simultaneously.

No wonder our harmonizers, including Lomakin and Potulov, looked for models of correct harmonization in Western music since in our native church singing it just did not exist. The Russian liturgical music preserved its original monophony up to the 17th century. The few forms of national polyphony which were known in the 16th century and existed in the form of polyphony of supporting voices in *demes-tvenny*, *putevoy*, *strochnoye* singing, were ousted in the Petrine period by the part-song of choral compositions. By mid-19th century the very principles of such monophony were forgotten, and we doubt whether acquaintance with them might have influenced the composers brought up in the traditions of Western harmonic thought.

V. F. Odoevsky describing the harmonization of Potulov, wrote that it was "quite correct according to the general natural laws of music" (4, 4).

Potulov himself pointed out that in arranging early chants he "avoided passionate musical chords... not suitable for moments when man sought a reverential and prayerful mood" (4, 6). Are there, however, rules which can be applied with the same degree of assurance to essentially different musical styles; rules which are "natural" to both Russian monophony and Western polyphonic art? And where is the criterium which may determine the passionateness or dispassionateness of a chord?

Lomakin in his harmonizations avoided many mistakes made by his predecessors. But he was unable to eliminate the principal defect existing to a greater or lesser degree in all the harmonizations of the early chants. He did not take into account that the early chants by their nature were monophonic and did not need harmonization. It was several decades later that Russian composers and scholars of "hoary antiquity" came to understand that the early liturgical melos had already possessed that perfect harmony, the true accord, which alone could guarantee a prayerful and ecclesiastical character to the singing.

Singing "with one mind and one mouth" has been canonized by the Plenitude of the Church which in all times, here and in the West, eloquently expressed its negative attitude to any attempt at changing the established monophonic canon in music. The fathers of the Russian Orthodox Church expressed their attitude to compositions in the field of church singing at the Council of Hundred Chapters in 1551, instructing that singing in church be "according to the Divine Rule and sacred regulations... changing nothing" (5, 77). The basic criterium for correct church singing should have been sought in these instructions.

A well-known connoisseur of Russian church music, A. V. Preobrazhensky wrote that the compositions of Lomakin in the "austere style" "were not recognized in its time and are not recognized today as faultless models because they do not in fact resurrect hoary antiquity, as Lomakin wanted to" (5, 588).

The experience of the harmonizers of the 19th century, among whom was Lomakin, convincingly show the use-

ness of working with Russian eighteenth-century chants within the framework of any preconceived theory. And every serious scholar should reject speculative conceptions and strive according to V. F. Odoevsky "to draw from the chants themselves, just as they are, their own theory" (6, 306), in order to judge about the true church harmony on the basis of this theory. Only this approach can reveal the unfathomable wealth of Russian early church singing, at "hoary antiquity" for the revival of which the best musicians of Russia exerted themselves.

SOURCE MATERIAL

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2. *Collection of Ecclesiastical Hymns. Study of the Liturgy of St. John Chrysostom, Old Kievan Chant*, compiled by N. Potulov. Moscow, 1876.
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Hieromonk ILARION

Monastery Library Opened

In January 1987, the Commission in Charge of the Restoration and Construction in the Moscow Monastery of St. Daniel adopted a decision on setting up in this most ancient of the Moscow cloisters a library of the new spiritual and administrative centre of the Russian Orthodox Church. Below is an interview of our own correspondent, A. Makarov, with the keeper of the library, Father Boris Danilenko.

— How has this new library come into being, Father Boris?

— The idea to set up a library of the new spiritual and administrative centre in the St. Daniel Monastery was conceived when the Moscow Patriarchate received a collection of books and manuscripts willed to it by Archbishop Mikhail (Chub) of Tambov and Michurinsk who passed away on April 25, 1985. The early 25 thousand books in the collection cover practically the whole spectrum of Orthodox theology trends. The library also received books willed to it by Metropolitan Antoniy (Melnikov; † 1986) of Leningrad and Novgorod. In July 1987, a major part of the collection — some 4 thousand volumes — reflecting the monastery's interests in art, ethnography and literature were sent to the St. Daniel Monastery from the Leningrad Diocesan Administration. In addition the library received as a gift more than 100 books which belonged to Archbishop Mikhail Voskresensky († 1976), and in the summer of 1987 it received another 1.5 thousand books collected by the brethren of St. Daniel's monastery. In the autumn of that year a section of the hospital wing of the cloister with floor space of some 150 square metres was allocated for the library which was formally opened on October 1.

— Will the donors be commemorated?

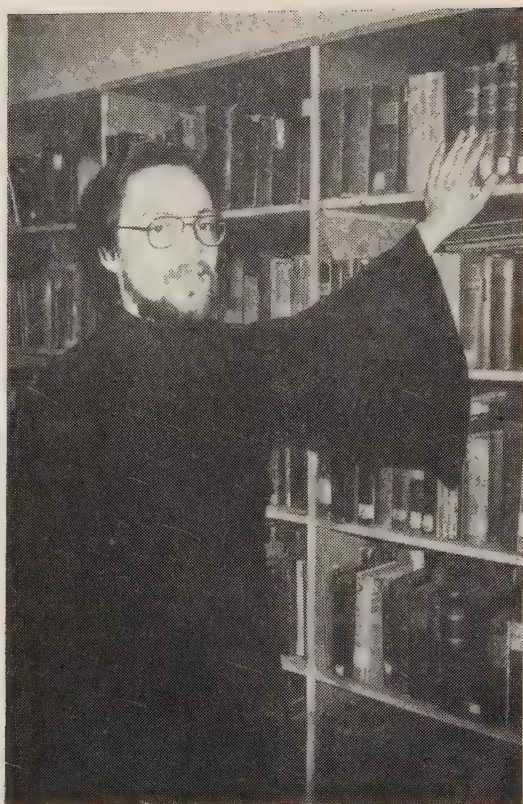
— Yes, of course. Books from such collections will be marked with special book-plates and registered in separate catalogues in addition to the general reference catalogues. There will also be small memorial expositions and

preparations are currently in progress, for example, for an exposition devoted to Archbishop Mikhail Chub, this outstanding theologian and expert on the history of Russian asceticism who was also a remarkable preacher.

— What are the principles of selecting books for the library?

— As we see it, a fundamental library of the Russian Orthodox Church, which we hope our library will become with time, must have, above all, a collection of national theological literature. So the task is to have a fullest possible collection of theological literature in Russian and other languages of this country, including books by church writers translated from Russian or written in other languages including such books published abroad. The collection will include, besides books, pamphlets, magazines and preprints all other kinds of publications of similar nature.

We would like to have a fullest possible collection of national and foreign 16th-20th-century Russian and foreign publications in Church Slavonic and also liturgical, catechetical, polemical books, and such like publications brought out in the past and this century. The thing is that practically all of the state libraries take interest only in old printed books, ignoring more recent books in Church Slavonic. The only exception to the rule is the Lenin State Library, but even there they do not have a catalogue of such books accessible to the general reader. Naturally, in addition to books brought out by government, synodal and monastery printing houses, there should also be



Father Boris Danilenko, chief librarian of the Spiritual and Administrative Centre

books of the Edinovttsy, Old Believers and Uniates.

Where possible the library will collect Church Slavonic and Russian manuscript books and unpublished materials, such as documents of church historical value (deeds, blueprints, letters, drawings, etc.), theses and other theological writings issued in manuscript form.

From among foreign publications, we shall acquire first and foremost reference books, both of general and special nature, covering theological subjects and humanities and also theological books and periodicals in the main European languages. We want to have, without any language restrictions, literature on the Russian Orthodox Church and Orthodoxy in other countries.

In addition to theological and reference books, we shall also acquire on a selective basis publications on a wide range of humanitarian subjects, including philosophy, history, literary studies, history of the arts, linguistics and law which would make it possible to study in depth the cultural traditions of various peoples.

— How do you propose to acquire all this literature?

— In recent months we have received books

from what are called reserve funds of some state book depositories. These will have to be the main source of Russian and foreign books of the past. We also continue to receive donations from clerics and laymen of the Russian Orthodox Church who wish to revive the former fame of our church libraries. We have funds for purchasing books in shops and from private individuals. Current publications will be acquired through regular channels including subscription. Readers in our library will have access to rare and unique books and manuscripts on microfilm and microslides and shall have the necessary technical facilities for this. We rely on the goodwill and assistance of church and scientific information agencies and publishing houses as well as private individuals and organizations in acquiring contemporary foreign publications.

— Who will be able to use your library?

— We already have close upon 20 thousand books and manuscripts in our collection and will have a reading room in the near future. Our readers will include hierarchs and clergy of the Russian Church, workers of synodal institutions, lecturers and professors of theological schools as well as post- and undergraduate students. In the past, church libraries — from the ancient monastery and archpastoral collections which often contained some truly unique books and manuscripts, and to the libraries of theological academies which contained all the logical literature ever printed in this country — were real treasures of the Church. They were used by generations of Russian theologians whose studies enriched world science.

— What are your plans for the future?

— Our library should become a scientific information centre in the field of theology and church history. In addition to preparing regular catalogues, we shall soon start work on a broader bibliographical directory covering Russian theological literature of the 18th-20th centuries. It will have separate sections for Russian theological books and periodicals, with the former being subdivided by types of books and also chronologically and the latter separate journals or groups of journals covering a common subject matter or connected by continuity.

We are convinced of the need to take stock fully as possible of all theological literature regardless of their scholarly or practical value, time and type of publication, since even the most tendentious, compilatory and insignificant of them document the history of our national spiritual culture and also because they are excluded from the bibliographical references and catalogues of our major libraries. This work drawing on the general and specialized cata-

ues of libraries that have significant collections of theological literature, can naturally be accomplished only in stages.

It is likewise clear that our goals cannot be accomplished by our staff alone and we shall rely on the cooperation of the existing church libraries and to some extent of state libraries and information services. This has already been discussed in an article "Modern and Future

Bibliography of Religious Literature" in the *Theological Studies*, No. 26, 1985, and we feel that we now have practical possibilities for dealing with these tasks.

— Thank you very much, Father Boris. Permit me, on behalf of the readers of our journal, to congratulate you and your staff with the approaching Millennium of the Baptism of Russia and wish you every success in your work.

In the Dioceses

Novosibirsk Jubilee of an archpastor. On Diocese October 22, 1987, it was 20 years since the archpastoral consecration of Metropolitan Gedeon of Novosibirsk and Barnaul.

20 years ago, on October 22, 1967, Sunday, Archimandrite Gedeon was consecrated Bishop of Smolensk and Vyazma at Divine Liturgy in the Trinity Cathedral of the St. Aleksandr Nevsky Lavra in Leningrad. On February 2, 1972, he became Bishop of Novosibirsk and Barnaul. On two occasions (in 1974 and 1986) he was provisionally in charge of the Diocese of Omsk and Tyumen.

In recognition of his zealous service for the Church of Christ Bishop Gedeon of Novosibirsk and Barnaul was elevated by His Holiness Patriarch Pimen in 1977 to the dignity of archbishop and on September 2, 1987, to the dignity of metropolitan.

The jubilee celebrations to mark the 20th anniversary of Metropolitan Gedeon's archpastoral consecration took place on October 25, 20th Sunday after Pentecost, the Feast of the Holy Fathers of the Seventh Ecumenical Council, in the Holy Trinity Church of Krasnoyarsk, an old Siberian city which was the administrative centre of the Diocese of Enisei and Krasnoyarsk from 1861 to the middle of this century. Today the city is the centre of the Krasnoyarsk deanery of the Novosibirsk Diocese.

On Saturday, October 24, before the beginning of All-Night Vigil, the archpastor was welcomed at the entrance to the church with the traditional bread and salt by the warden, Yu. F. Goncharova, and parishioners. Addressing the archpastor, Hegumen Aleksiy, Superintendent Dean of the Krasnoyarsk Church District, felicitated him on the jubilee and the elevation to the dignity of metropolitan on behalf of the clergy of the deanery and all the faithful. The parishioners of the Trinity Church gave him flowers.

Among those who specially came to Krasnoyarsk to offer personal felicitations on the occasion were superintendent deans of churches



Metropolitan Gedeon of Novosibirsk and Barnaul

of the Novosibirsk Diocese: Archpriest Dimitriy Budko from the Novosibirsk Church District; Archpriest Nikolai Voitovich from the Altai Church District; Archpriest Aleksiy Kuryuta from the Kemerovo Church District; Archimandrite Roman from the Tomsk Church District and also rectors of many diocesan churches.

Singing at the divine services was the Trinity Church choir conducted by E. I. Ageikina, and many of the hymns were sung by a choir of clergy. Before the polyeleos, Archpriest Boris Pivovarov of the Novosibirsk Cathedral Church of the Ascension, delivered an exhorta-

tion on the dignity and significance of archpastoral service in the Church. Metropolitan Gedeon anointed the worshippers with holy oil and at the end of All-Night Vigil delivered an exhortation.

On Sunday, October 25, the clergy gathered for the occasion welcomed Metropolitan Gedeon before the beginning of Divine Liturgy. The church was filled with worshippers. The choir sang as beautifully as the day before. During the service, Metropolitan Gedeon ordained Hypodeacon Miroslov Dobrovolsky deacon. He conferred a kamelaukion upon Father Anatoliy Kizyun of the Trinity Church in Krasnoyarsk. The rector of the Ascension Church in the village of Belovo, Kemerovo Region, Archpriest Petr Gutovich, delivered a sermon on spiritual unity of the faithful on the theme of the Gospel words *that they all may be one* (Jn. 17. 21).

After Divine Liturgy there was a thanksgiving moleben, followed by the jubilee ceremony. Archpriest Nikolai Voitovich read out a congratulatory address from the superintendent deans of the Novosibirsk Diocese which stressed important archpastoral and peacemaking labours of Metropolitan Gedeon for the benefit of the Holy Church and the Motherland.

Speaking in response, Metropolitan Gedeon expressed filial gratitude to His Holiness Patriarch Pimen for conferring upon him the dignity of metropolitan. Recalling his past, he then spoke with profound gratitude of his own mother, a soldier's widow, who had taught him to love God and His temple and divine service therein and brought him up in church traditions.

The archpastor cordially thanked the clergy and all others attending the jubilee celebrations for sharing with him in prayer, for felicitations and good wishes. He called all of those present to keep the holy Orthodox faith, and be good Christians and exemplary citizens.

At the end of the moleben "Many Years" was sung to His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Gedeon, our God-protected country and all the Orthodox Christians.

Metropolitan Gedeon blessed the church warden and members of the parochial church council with holy icons and bestowed an archpastoral blessing on every member of the congregation, while the worshippers were singing church hymns.

A festal reception given later that day was attended by the Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Krasnoyarsk Territory, N. A. Lushchikov, who also felicitated Metropolitan Gedeon on being elevated to the dignity of

metropolitan and the 20th anniversary of archpastoral service.

Father Sergiy Timonov, Secretary of the Novosibirsk Diocesan Administration, read out telegrams of congratulation from members of the Holy Synod of the Russian Orthodox Church, other archpastors, clerics and laymen.

Metropolitan Gedeon thanked all those present for the felicitations and good wishes.

Thanksgiving molebens to mark the occasion were said in all the churches of the Novosibirsk Diocese on that day.

* * *

On October 26, 1987, Metropolitan Gedeon was received by the Chairman of the Krasnoyarsk Territory Executive Council, Deputy of the USSR Supreme Soviet, V. V. Plisov. Present at the meeting was First Deputy Chairman of the Executive Council, V. N. Semenov, Representative of the Council for Religious Affairs in the Krasnoyarsk Territory, N. A. Lushchikov, and other officials.

Patriarchal Parishes in Finland On October 10, 1987, the eve of the 18th Sunday after Pentecost, Metropolitan Aleksiy of Leningrad and Novgorod, Administrator of the Patriarchal Parishes in Finland who led the Russian Orthodox Church delegation to a theological seminar on the Millennium of the Baptism of Russ held in Finland on October 12 and 13, officiated at All-Night Vigil in the Helsinki Church of St. Nicholas. Clerics of the Leningrad Metropolitanate on the delegation sang some of the hymns during the service.

On October 12, Metropolitan Aleksiy gave a grand reception at the Vaakuna Hotel on the occasion of the approaching Millennium of the Baptism of Russ. Present among the guests were representatives of the patriarchal parishes, the Autonomous Orthodox Church of Finland, the Evangelical Lutheran Church of Finland and also the Helsinki Mayor Raimo Ilaskivi, Permanent Assistant to the Minister of Education of Finland, Jaakko Numminen, members of Helsinki University administration, businessmen and diplomats.

On October 14, the Feast of the Protecting Veil of the Mother of God, Metropolitan Aleksiy celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Church of the Protecting Veil. He was assisted by archpriests Bogdan Soiko, Aleksandr Korelin, Mikhail Polyachenko, Archimandrite Avgustin, fathers Orest Chervinsky, Viktor Lyutik and Gennadiy Bartov and Hieromonk Vikentiy. Protodeacons Andrei Mazur, Aleksiy Dovbush and Petr Kolosov officiated during the service. Sin-



Metropolitan Aleksey of Leningrad and Novgorod during Divine Liturgy in the Church of the Protecting Veil in Helsinki

ging at All-Night Vigil was the choir of the Community of the Protecting Veil conducted by Sister Marina, a graduate of the precentorial courses of the Leningrad Theological Academy, and during the Liturgy, a choir of the Leningrad Metropolitanate conducted by Protodeacon Pavel Gerasimov, precentor of the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra.

After the Liturgy, Metropolitan Aleksey preached on the theme of the feast. After a moleben the celebrants conducted prayerful remembrance of the departed clerics and parishioners of the Community of the Protecting Veil. Later on

there was a festal dinner given by the community council at the Moscow Patriarchate House.

Sumy On October 22 (9) the Russian Orthodox Church celebrates the Feast of the Korsun Icon of the Mother of God. The miraculous icon is kept in the Transfiguration Cathedral in Sumy and is held in particular reverence by the parishioners. In 1987, the celebration of the feast in Sumy was attended at the invitation of Archbishop Antony of Chernigov and Nezhin, administrator a. i. of the Sumy Diocese, by Bishop Savva of Poltava and Kremenchug.

On the previous day (October 21) in the evening, Archbishop Antony and Bishop Savva, assisted by numerous clergy, officiated at All-Night Vigil in the cathedral and on the day of the feast concelebrated Divine Liturgy there. Before the Liturgy they were welcomed at the entrance with the traditional bread and salt by members of the church council and parishioners. In the cathedral they were greeted by the dean, Archpriest Vyacheslav Sazonov.

During the Liturgy, a sermon was said by Archpriest Aleksey Dolgy of the Sumy Diocese.

The Liturgy was followed by a moleben after which "Many Years" was sung. At the end of the service Archbishop Antony and Bishop Savva exchanged speeches of fraternal greeting.

Zhitomir *Consecration of a church.* On May 21, the Feast of St. John the Divine, Archpriest Savva Yakimchuk, secretary of the diocesan administration, consecrated, with the blessing of Bishop Ioann of Zhitomir and Ovruch, the Church of the Nativity of the Blessed Virgin in the village of Dobryn, Volodarsk-Volynsky District after major repairs. After Divine Liturgy and a thanksgiving moleben, Archpriest Savva Yakimchuk thanked on behalf of the ruling archpastor the rector, Archpriest Ioann Markevich, the church council and the parishioners for taking care to repair and decorate their church.

FEAST OF THE KORSUN ICON OF THE MOTHER OF GOD IN THE SUMY
CATHEDRAL CHURCH OF THE TRANSFIGURATION

October 22, 1987



At the festal divine service

Bishop Savva being welcomed before the divine service

Archbishop Antoniyy blessing the worshippers with the Korsun Icon of the Mother of God

Archbishop Antoniyy of Chernigov and Nezhin and Bishop Savva of Poltava and Kremenchug concelebrating Divine Liturgy



ST. ZOSIMA OF SOLOVETSK

*17-century icon
from the iconostasis
of the Annunciation Church
of the Solovetski Monastery*

The founder of the Solovetski Monastery, St. Zosima, was born in the village of Tolvue near Lake Onega in the Novgorod Diocese. Following the death of his parents, he gave away his possessions and took monastic vows.

In search of a secluded place he travelled to the White Sea coast where he encountered St. German who told him about a desert island in the sea whereupon he had himself dwelled for six years in the company of St. Savvatiy.

Sts. Zosima and German moved to the Solovetski Island in 1436 and settled there.

Following the arrival of several more hermits, they put up together a church dedicated to the Transfiguration of Our Lord. In 1452, the brethren elected St. Zosima their hegumen. He introduced a strict cenobitic rule in the cloister and under his able direction the monks were able to organize an efficient economy to sustain themselves on the remote island. In 1465, St. Zosima translated to the island the relics of St. Savvatiy from the bank of the Vyg river where they had remained during the 30 years since the demise of the saint. The hegumen often travelled to Novgorod to discuss the affairs and needs of his community with the local boyars, including the famous Marfa Posadnitsa (governess).

St. Zosima passed away on April 17, 1478, and was canonized by the Moscow Church Council of 1547. On August 8, 1566, the relics of Sts. Zosima and Savvatiy were translated into a side-chapel of the Transfiguration Cathedral of the Solovetski Monastery dedicated to them. The Life of Sts. Zosima and Savvatiy is based on a narrative of St. German and reminiscences of Hegumen Dosifei of the Solovetski Monastery and edited by Metropolitan Spiridon in 1503.

St. Zosima's feast day is April 17/30 and the feast day of Sts. Zosima and Savvatiy is August 8/21

MEETING OF THE HEADS AND REPRESENTATIVES OF CHURCHES
AND RELIGIOUS ASSOCIATIONS IN THE SOVIET UNION
Zagorsk, December 16, 1987



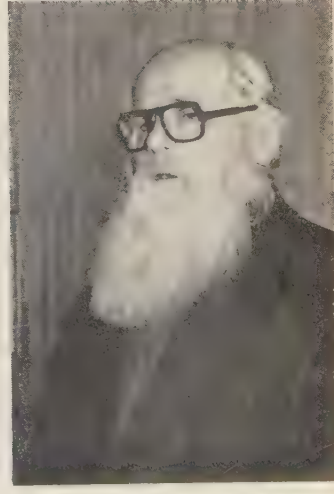
His Holiness Patriarch Pimen signing the Appeal
to the Religious Workers and the Flock



Participants in the Throne Hall
of the Patriarchal Chambers at the Lavra



His Holiness and Beatitude Catholicos-Patriarch
of All Georgia Illia II, speaking during
the discussion



Taking part in the discussion were: Chairman of the Muslim Religious Board for Central Asia and Kazakhstan, Mufti Shamsutdin Babakhanov; Archimandrite Tiran, representative of the Supreme Patriarch and Catholicos of All Armenians; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Archbishop Erik Mesters of the Evangelical Lutheran Church of Latvia; the Most Reverend Alimpiy, the Old Believers Archbishop of Moscow and All Russia; Chairman of the Muslim Religious Board for Transcaucasia, Sheikh-ul-Islam Allahshukyur Pasha-Zade; Chairman of the All-Union Council of the Evangelical Christians-Baptists, Vasily Timovich Logvinenko; Deputy Chairman of the USSR Central Religious Board of Buddhists, Ch. D. Dugarov; and Chairman of the Supreme Old Believers Council in the Lithuanian SSR, Ivan Isayevich Egorov.

HOLY EASTER IN THE KIEV CATHEDRAL CHURCH OF ST. VLADIMIR



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, leading the Easter procession



Hierarchs, clerics and church workers exchanging Easter salutations



The St. Vladimir Cathedral Church



Bishop Palladiy
of Pereyaslav-
Khmelnitsky,
Vicar of the Kiev
Diocese,
reading out the Easter
Message
of Metropolitan
Filaret,
Patriarchal Exarch
to the Ukraine

PRESS CONFERENCE ON THE MEETING OF THE HEADS OF CHURCHES
AND RELIGIOUS ASSOCIATIONS IN THE USSR



Publishing Department of the Moscow Patriarchate, December 17, 1987
Participants in the press conference replying to questions
of Soviet and foreign newsmen



V. G. Kulikov, Editor of the "Brethren Messenger" (AUCECB) asking a question

THE DAFNI MONASTERY
NEAR ATHENS

Christ the Pantocrator



General view of the cloister



DETAILS OF THE MOSAICS
IN THE CATHOLICON



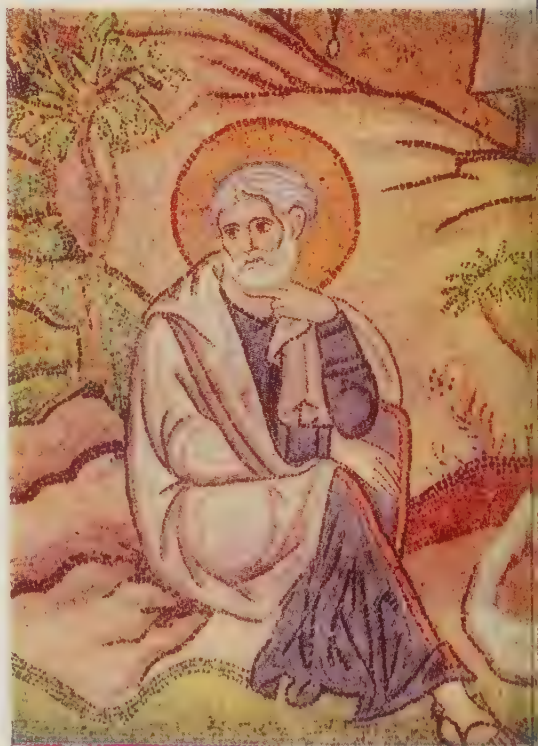
The Saviour

*Detail of the composition
"Descent into Hell"*



St. Michael
the Archangel

*Detail of the composition
"The Dormition"*



St. Joseph
the Righteous

*Detail of the composition
"The Nativity of Christ"*

SERMONS

On the Passion

In the Name of the Father, and of the Son, and of the Holy Spirit.

Woman, behold thy son! ... Behold thy mother!
(Jn. 19. 26-27).

In the Old Testament, the Mosaic Law decreed that the ewe and the lamb must be killed simultaneously so that the ewe would not see the death of the one she gave birth to. The Jews observed this law strictly.

It is amazing that stern Moses, in whose days thousands of men died from the sword of fellowmen, had introduced such a humane law protecting an animal, the ewe, from excessive suffering. Led by the Hand of God, he revealed the sin which men, in their ingratitude, would commit on Golgotha, when before the eyes of the Mother, they would torture to death Her Son.

Where were the Pharisees and the scribes then? Why did they not call to account those who had killed the Son before the eyes of the Mother? They, who imposed a severe punishment for some trifle, approved the evil deed; even incited the people, promising them reward for the murder.

Many of us have seen children at the deathbed of mothers. It is a great sorrow to observe how a weeping son or daughter tries to catch every glance or sigh of the dying one; they want to cling to the lips of their dear mother, upon which the Angel of Death has already impressed his seal. At such moments it seems that the hearts of the children might also stop beating with the last stroke of the dying one's heart.

And what must a mother suffer seeing the death of her son? She, who hoped that her son, the only hope and support in old age, would some day close her eyes with a loving hand. But her son is going before her and the mother tries to warm with her hands her son's face turning cold with the

breath of death; she desires to know his last wish and to ease his last minutes.

Now we see the orphaned Mother at the Cross—the deathbed of Her Son. Men took away from Her Her Son and led Him to Golgotha. She witnessed His Crucifixion. She saw Him dying like an ordinary thief, the Son Whose like there was none in the world. She would have been glad just to touch His Holy Body, but it hang on the Cross. She was watching His suffering from a distance, seeing His torn Body and His Head crowned with thorns. And She was being crucified with Him.

Was it ever heard that a mother was not permitted to kiss her dying son? A criminal before his execution has a right to say good-bye to his relatives, but the Mother of God was not even permitted this. Who knows, perhaps the evil crucifiers hit Her for trying to draw nearer to the Cross of Her Son?

Everything was forbidden to Her. There only remained words over which evil had no power. The Mother awaited anxiously for the parting words of Her Son. She had heard His parting words addressed to His enemies, how He had prayed for them to His Heavenly Father. And She repeated in Her heart: *Father, forgive them; for they know not what they do* (Lk. 23. 34). She also heard how He parted with the thieves and Her heart ached. What must She have felt to hear that the thief would be with Her Son that same day, while She would no longer see Him on that day? The Most Blessed One awaited Her turn. She knew that She had been found worthy to be the Mother of the Son of God, Who had come to save sinners. She knew that they and their

sins were taking Her Son away from Her, and that was why She was giving them precedence, giving up Her maternal right which says that a son must remember above all his parents.

Everything that had to be done for the salvation of sinners the Saviour had accomplished: "He didst nail to the Cross the sin which Adam, through presumption, committed in Paradise, tear asunder also the handwriting of our iniquities", as it says in the Church canticle; from His most pure wounds poured out Blood which became the font of our rebirth.

And only then did the Saviour on the Cross turn to the One Who had suffered together with Him, Whose heart had been pierced, as prophesied by Righteous Simeon (Lk. 2. 35).

The Saviour, seeing the torment of His Mother, said to Her, indicating John the Divine: *Woman, behold thy son!* (Jn. 19. 26) and to His disciple, indicating the Mother of God: *Behold thy mother!* (Jn. 19. 27).

He would have been glad to call Her with the sweet name of Mother, but, as if fearing to deepen Her maternal pain, called her *Woman*.

Before giving up His spirit, Christ demonstrated His love for His Mother and His faithful disciple. He gave His Mother to His disciple so that She could find in him what She had lost in Her Son. But what a change! Instead of Jesus, John; instead of the Lord and Master, a servant; instead of the Teacher, a disciple, and instead of the Son of God, the son of Zebedee. "O Most Pure One," said the Saviour, "Thou shalt always remain My Mother and I Thy Son. This honour will not be taken away from Thee by anyone. Thou alone art the Chosen One from amongst people. I only wish Thee to have other children apart from Me; in the person of John I give to Thee all men to be Thy sons and Thou their Mother. Children are born in torment and Thou, Most Pure One, in Thy torment at the foot of the Cross will become the Mother of all Christians." She has become our Mediatrix and has received from God the power and the possibility to dispense God's mercy to Her children. What will not a mother do for the sake of her son, when he turns to her with a request? What will not the Virgin Mary do for us if we ask Her in all sorrow? Can

a son refuse the request of his mother? Can the Saviour refuse His Mother if She asks for mercy for those for whose sake He has suffered?

The heart of the Mother of God at the Cross was filled with a double love: love for the Only-Begotten Son and love for those children whose Mother She was confirmed to be by the words of Her dying Son. If the Most Pure One wanted to love Her new children with all Her heart She had to look with gratitude upon the death of Her Son, because His death was the moment of their spiritual birth.

Her torment at the Cross was terrible. Just as with Christ, Who had sweated blood not when he suffered physical torture, but during the spiritual ordeal in the Garden of Gethsemane, the pain of Her soul exceeded any physical torture.

The Saviour's principal cause of torment in Gethsemane was His divine knowledge that far from all men would accept the cause of His redemptive feat, that many, as Judas who was approaching, would betray Him. And so too with the Most Pure One, the greatest pain was caused by the knowledge that for many people the sacrifice of Her Son and Her own sacrifice would not be of any use, that they would easily reject Her as Mother, and would become the slaves of the one whose power Her Crucified Son had vanquished and whose head had been bruised by Her seed (Gen. 3. 15).

Obedience to God and the will of Her dying Son conquered. Overcoming Her heart's pain She came to love those whose Mother She had become. She did not fall into despondency, but stood bravely by the Cross and endured what She had to endure according to God's will. With maternal love She loved Her Son, but still more Divine Glory and the redemption of the world.

The honour of the parents passes to the children. We should be happy to have as our Mother the Mother of God Himself. Till the Most Pure Virgin Mary began to reign in Heaven, there was none to stay the chastising hand of God.

Let us approach Her, brothers and sisters, with firm faith and hope. But first let us ask with tears of the Crucified One that He say to His Mother:

Woman, behold thy son, and to each of us: Behold thy mother!

What does our Mother want of us? How can we respond to Her love? Just as once upon a time King David in his struggle with his mutinous son did not forget his paternal love, and called on his warriors to protect his son, not to wound him, for he was a king's son, so too the Most Pure Virgin cries: "Do not wound, do not grieve, do not offend My Son! Your sins scourged, crowned with thorns, and crucified Him. It is enough. I shall entreat My Son for all of you, if it is only His will, for His will is My

will and His offence is My offence".

With our lives and deeds let us prove that we are worthy to be the brothers of the Crucified One and the sons of His Mother. An unfaithful man, passing by an icon of the Mother of God, once said: "Show me that Thou art my Mother", and She replied: "Thou ungrateful one, show first that thou art My son, and I shall grant thee My mercy." So let us first become Her children and She, undoubtedly, will become our Mother. Amen.

*Metropolitan VLADIMIR of Rostov
and Novocherkassk*

The Joy of Easter

We are in Christ's joy! If only we could understand that we are able to rejoice amidst life's sorrows! We find an example of this in an Old Testament story about the three youths who refused to obey the command of the Babylonian ruler to worship idols and were thrown into a burning fiery furnace. But through God's mercy death did not touch them; moreover, when the Babylonian king learned about this and saw the miracle he cried in astonishment: *Did not we cast three men bound into the midst of the fire? ...Lo, I see four men loose, walking in the midst of the fire, ...and the form of the fourth is like the Son of God* (Dan. 3. 24-25).

God is with us in our most burning and tragic grief, just as He is with us in our joy, be it great or little. There is nothing too insignificant for Him, because love does not distinguish between great and little. Do not a child's mother and father rejoice at his or her joy over a small present? Their souls are filled with joy, for the present, however modest it may be, embodies their parental love. In the same way does the Lord accept our joy, whether gentle or passionate, and in the same way He accepts our sorrows. However trifling they may seem in the face of Eternity, they may well break our hearts in this earthly life.

The Lord took upon Himself and shouldered all the sorrow of the Earth. He died on the Cross because He wanted to share it with us. God became man. Why did He? Because each one of us is so dear to Him that

He is ready to ascend the Cross for each one of us. If we understand that we are thus loved can there be place for dejection, for breaking down completely? Of course there are moments when our hearts are torn with pain or filled with anxiety, but beyond the pain and the anxiety we may know that we are loved by God, that He is ready to die so that we may live. And, indeed, He died on the Cross not only for those who loved Him with all their might, not only for those who hoped that He would not be crucified, but even for those who had condemned Him to death on the Cross. He said: *Father, forgive them; for they know not what they do* (Lk. 23. 34). Behold the measure of God's love not for His friends, but for His enemies. Or rather, God does not know enemies, there are men who are hostile to Him, but He loves them all the same with a tender love, the love of the Cross.

The Apostle Paul tells us how wonderfully God loved us when we were yet His enemies, when we were estranged from Him, and how He made us His own ones through His love. He is not ashamed to call us brothers and sisters (Heb. 2. 11). How wonderful this is! And after the death on the Cross—victory! We must remember that after each sorrow, every tragedy, there comes a moment when God gives us fresh strength, a new understanding of life, a renewed ability to bear the cross in order that others might revive and also rejoice in God.

In Christ's Ascension we know that

now He, the Crucified Son of Man, sits on the right hand of God the Father, and that in His Person—because He is not simply a man, but represents the whole of mankind—we may look towards the Throne and know that there sits the Man, and that our place is where Christ is, as St. Paul says: *our life is hid with Christ in God* (Col. 3. 3).

How God's love beams on us, how it shines in our hearts, if we but look deeply enough! And the Gospel says: *Where your treasure is, there will your heart be also* (Mt. 6. 21). Is not our treasure in Christ? Could not He, who loves us so, be our greatest and dearest love? He will not deprive anyone of human love through this, because we can love Him with our whole heart and suddenly realize that we are beginning to love people, whom we have loved humanly, as God loves them, not only with our hearts, but with Divine Love.

Christ's Resurrection reveals this to us. And right up to the feast of the Trinity we shall walk in this light, and then on the Day of the Holy Trinity we must open our souls so that the Holy

Spirit might descend on us and we become as spiritually transfigured as the Apostles; so that our every word, thought, and deed might be pure, and every impulse of our heart might be worthy of God's love. Do we not endeavour to be pure and virtuous when we suddenly feel an ardent love for someone or when we realize that someone loves us profoundly? We are all loved by God. Could we not love too with a pure, bright and victorious love of the Resurrection? May God give us the power! Human strength is not enough for this. The Lord, however, said to the Apostle Paul: *My grace is sufficient for thee: for my strength is made perfect in weakness* (2 Cor. 12. 9). In another place St. Paul says: *I can do all things through Christ which strengtheneth me* (Phil. 4. 13); and what was possible for him is possible for us, if only we open ourselves to God and give Him scope to love through us, to act through us, and to be among unfortunate men as the Kingdom of God already here. Amen.

Metropolitan ANTONIY of Surozh



PEACE MOVEMENT

CHURCH FOR SOCIETY

Meeting of the Heads and Representatives of Churches and Religious Associations in the Soviet Union

OPENING SPEECH BY HIS HOLINESS PATRIARCH PIMEN

Your Holiness,

Distinguished leaders and representatives of Churches and religious associations in our country,

Dear participants in the meeting,

My cordial greetings to all of you gathered here today at the Trinity-St. Sergiy Lavra for the traditional Meeting of the Heads and Representatives of Churches and Religious Associations in the Soviet Union.

As you certainly remember, our last meeting, dedicated to the Year of Peace, took place here on November 18, 1986, and was crowned with good results. The goal which we had set ourselves then was a long-term one, for disarmament, the establishment of a lasting and just peace, and the affirmation of the new political thinking are complicated processes. In virtue of this, we turn to this problem again and again, without weakening in our prayers and efforts to help achieve peace in justice and fraternal cooperation of all nations.

We are dedicating this meeting to an important jubilee, which was enthusiastically marked by the Soviet people and all men of goodwill—the 70th anniversary of the Great October Socialist Revolution. The past seven decades are a comparatively short historical period, but in this space of time our country, which was the first in the world to establish a genuine people's power, has turned from a backward into a highly developed state with a high degree of social security for each citizen, and with increasing possibilities for his spiritual development and prosperity.

We may justly testify that throughout the history of the Soviet state the faithful have served to increase the well-being of our country by their tireless prayers and labour; they have selflessly defended it in the years of the Great Patriotic War, and have contributed to the construction of a peaceful life.

And today too the great problems standing before our entire society which is being renewed demand from us religious people vigorous creative effort. Today, the faithful of our country, just as all Soviet people, are imbued with the realization of personal responsibility for the future of our country.

We received with deep satisfaction the genuinely historic event of the signing on December 8 in Washington by the leaders of the USSR and the USA of the treaty on the elimination of two classes of missiles which opens the way to a nuclear-free world. We welcome this first real step in the sphere of disarmament and will do everything in our power to help advance this beneficial process.

Dear brothers and sisters, there will arise, of course, in our discussions other questions of religious life and activity. I trust that our meeting will pass in the traditional spirit of fraternal frankness and free exchange of opinions.

I presume that, as usual, the résumé of our discussions will be reflected

ted in our joint Appeal to the Religious Workers and the Flock of Churches and religious associations in the USSR.

I ask His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, to take upon himself the work of chairing the opening meeting.

I thank you, dear brothers and sisters, for your attention and invite you all to offering up a silent prayer.

Appeal of the Heads and Representatives of Churches and Religious Associations in the USSR to the Religious Workers and the Flock

Dear brothers and sisters,

We, the heads and representatives of Churches and religious associations in the Soviet Union, have met on December 16, 1987, at the Trinity-St. Sergiy Lavra, at the invitation of His Holiness, Patriarch Pimen of Moscow and All Russia, for our traditional meeting. These meetings have been held for several decades now and have enriched us with vast experience of common service for the good of our society and for peace and justice in the relations among nations.

On November 7, 1987, the entire Soviet people celebrated the 70th anniversary of the Great October Socialist Revolution, the greatest historical event of the 20th century.

Many of our compatriots, followers of Buddhism, Christianity, Islam and Judaism were selfless participants in the heroic struggle for Soviet power. And throughout the history of the Soviet state, the believers have served the good of their country with fervent prayers and conscientious labour.

The restoration of the national economy after World War I and the Civil War, the greatest social transformations in difficult external and internal conditions, victory in World War II, and post-war peaceful construction, were all the feats performed by the heroic Soviet people, whose strength lies in its unity and patriotism.

We are well aware of the vast and complex road traversed by our country in the past seven decades. The road had its ups and downs and the believers shared to the full the joy of great victories and the grief of irreparable losses with the entire people.

Rejoicing at the achievements, we ardently wish our great socialist Motherland, for whom we feel deep love and loyalty, a successful progress along the road of comprehensive development and prosperity.

This important jubilee not only brings to mind the historic path traversed by our country, but also opens up new horizons for a free, creative and inspired labour of each member of our society for the common good.

We know how intently humanity had observed the experience of socialist construction in our country—the first ever in the history of world civilization. We are aware of the exceptional influence this experience has had on the progressive developments in different areas of the world. And now, 70 years after the October Revolution, the attention of the world public is again centred on our great Motherland, where truly revolutionary changes are under way.

In recent years, our country has got its second wind through the process of democratization of the whole of social life. The economy and politics, the morals, science and culture, all are permeated with the spirit of purposeful creativity. The demands for higher moral standards in the society have grown, and spiritual life has become more diverse and profound. Openness and truthfulness, self-criticism and exactingness are being reaffirmed.

As religious people, we note with particular satisfaction the tremendous role assigned for the ethical norms in the new system of social values. We welcome the fact that the central place in it is given to man as a socially active individual, as a just and conscientious person ready to assimilate great spiritual values.

With deep satisfaction, we attest to the fact that the process of restructuring is also exerting a positive influence on the life of Churches and religious associations

in this country and creating a more propitious atmosphere for the implementation of their mission.

Speaking of this mission, we note that its spiritual essence is invariable, but forms of implementation differ according to the circumstances and the peculiarities of the religious needs of our flock. The focus of our religious activity is pastoral duties. They involve, among other things, a highly important task of drawing more and more believers in the process of restructuring.

Being aware of our special responsibility, we heads of Churches and religious associations are showing daily concern for proper conditions and possibilities required for the normal life in our communities.

Every religion, every Church unites its followers for the common confession of faith and for life in conformity with the requirements of this faith and its religious tradition for the sake of perfecting spiritually.

At the same time we observe that individual members of several Churches and religious associations, both within this country and beyond its boundaries, have gone astray in their spiritual quest. These phenomena manifest themselves differently in various religions and beliefs. What unites them, though, is nihilistic attitude towards the traditional trend in religious life and a presumptuous, moralizing manner of criticizing religious leaders. They endeavour to oppose themselves to a Church or religious association and assume the right to express the true interests of the believers. As a rule, this is a result of weakened or deformed spiritual ties of these people with their Church or religious association.

More often than not they try to conceal their desire to impair spiritual unity behind the phrase "purity of religion".

Our pastors and spiritual leaders know that new times and generations advance their own demands and it is their duty to respond to them convincingly and according to the tradition of their religion.

In connection with this urgent pastoral duty, the task of religious leaders and all the clergy is to give help to each believer who is seeking to get a clear and convincing reply to all the burning questions of spiritual life, so that he, together with his brothers and sisters in religion, might fulfil his religious duty in the spirit of devotion to his faith and mother country.

Dear brothers and sisters, we are constantly praying together for the success of all our compatriots in their efforts to consolidate social life on the principles of righteousness and humanity, justice and respect for one another; for the increase of love, charity and goodness in our hearts; for a feeling of active responsibility for the well-being of each person, each family and the entire Soviet society, and for the preservation of world peace and the precious gift of Life.

We all bear common responsibility for preserving the whole of creation, for establishing peace on Earth without weapons and wars, and with a peaceful sky above, and for developing truly fraternal relations and cooperation among nations in all the areas of human activity.

We warmly welcome the signing of the USSR-USA Treaty on the Elimination of the Intermediate-Range and Shorter-Range Missiles. This truly historic document was signed on December 8, 1987, in Washington by the General Secretary of the CPSU Central Committee, Mikhail Gorbachev, and the President of the USA, Ronald Reagan. We believe that this life-asserting step is the beginning of the road to a nuclear-free world.

Beloved, let us exert every possible effort to promote this beneficial process, to hasten the solution of key questions of averting nuclear threat, and prevent the arms race from being transferred into outer space. Let us pray and promote the cooperation of states and nations in this process of disarmament and detente, and induce statesmen of all countries to display nobility, patience and political wisdom.

On the threshold of New Year, we warmly wish our brothers and sisters, all our dear compatriots and the leaders of our great country, fresh and blessed successes on the road to the renewal and comprehensive development of society's life, to the establishment of a just and lasting peace for all the nations on Earth. With all our hearts we wish them an abundance of spiritual and physical strength, fruitful labour for the good of our beautiful Motherland, and happiness and prosperity.

From the Armenian Apostolic Church
VASKEN I, Supreme Patriarch and Catholicos of All Armenians

From the Seventh-Day Adventists Church
MIKHAIL KULAKOV, Chairman of the Council of the Seventh-Day Adventists Church in the RSFSR

From the USSR Central Religious Board of Buddhists
Ch. D. DUGAROV, Deputy-Chairman, Superior of the Ivolginsk datsan

From the All-Union Council of the Evangelical Christians-Baptists
VASILIIY LOGVINENKO, Chairman

From the Georgian Orthodox Church
ILIIA II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi

From the Evangelical Lutheran Church in the Latvian SSR
ERIK MESTERS, Archbishop of the Evangelical Lutheran Church in Latvia

From the Evangelical Lutheran Church in the Lithuanian SSR
Bishop JONAS KALVANAS

From the Evangelical Lutheran Church in the Estonian SSR
KUNO PAJULA, Archbishop of the Evangelical Lutheran Church in Estonia

From the Judaic communities
ADOLF SHAEVICH, Chief Rabbi of the Moscow Choral Synagogue

From the Methodist Church in Estonia
Superintendent OLAV PÄRNAMETS

From the Muslim Religious Board for Central Asia and Kazakhstan
Mufti SHAMSUTDIN BABAKHANOV, Chairman

From the Muslim Religious Board for the European USSR and Siberia
Mufti TALGAT TADZHUDDIN, Chairman

From the Muslim Religious Board for Transcaucasia
Sheikh-ul-Islam ALLAKHSHUKYUR PASHA-ZADE, Chairman

From the Muslim Religious Board for Northern Caucasus
Mufti MAKHMUD GEKKIEV, Chairman

From the Reformed Church of Transcarpathia
Bishop PAVEL FORGON

From the Roman Catholic Church in the Latvian SSR
Bishop VILHELMS NUKŠS

From the Roman Catholic Church in the Lithuanian SSR
Bishop JUOZAS PREIKŠAS

From the Russian Orthodox Church
PIMEN, Patriarch of Moscow and All Russia

From the Old Believers Archbishopric of Moscow and All Russia
ALIMPIY, Archbishop of Moscow and All Russia

From the Old Believers of the Old Orthodox Christian Archbishopric of Novozybkov, Moscow and All Russia
GENNADIY, Old Orthodox Christian Believers Archbishop of Novozybkov, Moscow and All Russia

From the Supreme Old Believers Council in the Lithuanian SSR
IVAN EGOROV, Chairman

From the Riga Grebenshchikovskaya Old Believers Community
IOANN MIROLYUBOV, Spiritual Mentor

From the Moscow Transfiguration Old Believers Community
ANTONIY KARASEV, Secretary of the Community

From the Moscow Community of Christians Old Believers of the Pomorye Communion
PETR KHVALKOVSKY, Vice-Chairman

From the Leningrad Community of Christian Old Believers of the Pomorye Communion
ILARION PETROV, Chairman

December 16, 1987
 The Trinity-St. Sergiy Lavra

CLOSING SPEECH

by His Holiness Patriarch PIMEN of Moscow and All Russia

Dear participants in our lofty gathering,
 The regular and traditional Meeting of the Heads and Representatives of Churches and Religious Associations in our country is coming to an end. With a feeling of satisfaction we may witness that it has been concluded with important results. Our understanding of the principal internal and international problems, our vision of certain tasks facing religious leaders and flocks in our country, and our hopes have been set out in the appeal adopted right now.

By exchanging opinions we have come to the conclusion that the times in which we are living have truly become for us and all the believers of our country, just as for the whole nation, a period of particular effort di-

rected at the further development and flourishing of our Motherland, and consolidation of peace, security and cooperation among all nations. We are confident that the believers of our country will make their contribution to the intense efforts of their compatriots to renovate comprehensively our society's life and to the peacemaking labour of all men of goodwill.

Today, after the successful summit meeting in Washington, at which the leaders of the Soviet Union and the USA have implemented an unprecedented act, which opens the way to a world without nuclear weapons, our duty is to uphold in every way the unique possibility of achieving a genuinely secure peace for all mankind. Such, in our opinion, is the most important objective of spiritual leaders and all religious peacemakers.

I am happy to note that, as formerly, our meeting passed in an atmosphere of mutual understanding and cooperation and has enriched us with fresh experience of joint understanding and joint involvement in the resolution of problems of the modern world.

With all my heart I thank you, dear brothers, for the work carried out, for the joy of our communion, and I hope that, with God's help, we shall continue to cooperate fruitfully in uniting our efforts for the good of our great country and for the mutual strengthening of the spirit of love and peace, so indispensable today for mankind and the entire creation of God.

I thank you once again, esteemed brothers, and wish you all great success in your religious and patriotic service and in peacemaking.

AT A ZAGORSK MEETING

On December 16, 1987, at the invitation of His Holiness Patriarch Pimen of Moscow and All Russia a Meeting of the Heads and Representatives of Churches and Religious Associations in the Soviet Union, devoted to the 70th anniversary of the Great October Socialist Revolution was held in the Patriarchal Chambers at the Trinity-St. Sergiy Lavra (Zagorsk).

The meeting was opened with the introductory speech by His Holiness Patriarch Pimen. Then a silent prayer was said. Presiding at the meeting, with the blessing of His Holiness Patriarch Pimen, was Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate. During the discussion, its participants talked about the historic path traversed by the peoples of our country since the Great October Socialist Revolution, the already started process of restructuring and all-round renewal of the Soviet society, the results of the Washington summit, patriotic and peacemaking service of the Churches and religious associations in the USSR.

We live at a crucial, but interesting time of change, said His Holiness and Beatitude **Catholicos-Patriarch Iliya II of All Georgia**, opening the discussion. The past seventy years have transformed not only the social and political structure of our state, changes in the way of spiritual perception and thinking of man

took place. Due to the October Revolution it has become possible to restore the autocephaly of the Georgian Orthodox Church, eliminated in 1811. The fact that people today are concerned with the question of what is the price of our victories and of our failures and errors testifies to the spiritual growth of man, positive changes in his consciousness. Restructuring and democratization intently followed by the whole world, opened the possibility of signing Soviet-American treaty on the elimination of two types of nuclear weapon, which is the first step on the road to a nuclear-free world. Our Churches, religious workers and believers promote in every possible way the beneficial process they are witnessing.

On behalf of the Muslims of Central Asia and Kazakhstan, **Mufti Shamsutdin Babakhanov** enthusiastically welcomed the signing of the historic treaty in Washington. The conception of the infinitely multiform and yet integral world, determining the entire strategic line of the USSR, of all freedom-loving states and peoples, is deeply consonant with the basic principles of Islam, asserting that all people belong to a single family, being descendants of one forefather. All sensible people of the planet are coming to realize that in our nuclear age no nation, no state can acquire safety without universal security being ensured. Then the speaker proposed to vary the forms of social activity of the religious associations, to make

a broader use of mass media for the purpose, to strengthen interaction of representatives of different religions.

Our Churches and religious associations had many difficulties to go through in the 20th century, said the representative of the Armenian Apostolic Church **Archimandrite Tiran Kyuregyan**. But no matter what trials had befallen to our country's lot, our Churches and religious associations were loyal to their people and are continuing their far from easy pastoral service for the welfare of the Motherland. We are firmly standing on the path of peacemaking, fighting for saving the sacred gift of life and achieving justice in the whole world.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, took part in the discussion on behalf of the Russian Orthodox Church. Reviewing the 70-year history of our state, he noted the active participation of all the children of the Russian Orthodox Church and all believers in accomplishing social reforms, in the further socio-economic development of our state, in improving social democracy, in strengthening moral principles. He also expressed deep gratitude to the leaders of our state for their understanding of the spiritual needs of believers and for creating the necessary conditions for normal activities of the Churches and religious associations.

Our clergy, said Metropolitan Filaret, admonish believers to take part in the struggle with concrete manifestations of evil on Earth with all their compatriots and people of goodwill, in the name of freedom, brotherhood and cooperation among people, for human dignity, human rights, for universal peace. Faithful children of our Church with all their hearts welcome and support selfless peacemaking efforts of the leadership of our state to confirm a new political thinking, new forms of international relations, with non-violence becoming the basis of human community's life and mutual understanding and trust replacing fear and suspicion. We experience great satisfaction and sincere joy from the fact that a historical, vital step was made—the treaty on the elimination of intermediate-range and shorter-range missiles was signed by the leaders of the two great powers. This event is to open the way to a nuclear-free world on our planet.

Then Metropolitan Filaret spoke of intensive preparations of the Russian Orthodox Church for the celebration of the jubilee of the Baptism of Russ. He stressed the special importance of the fraternal appeal, that sounded in the Pre-Jubilee Message of His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church to those children of our Church, who "for various reasons are

not within her salvific confines... to overcome the spirit of bitterness" and meet the coming celebration together.

Then Metropolitan Filaret dwelt upon the attempts of individuals and some groupings connected with the Church to plant the seeds of discord and temptation among the flock, bring in deviation from the time-tested forms of spiritual life. Such actions aim at discrediting Russian Orthodox Church activities; they are an attempt to urge the Church onto the road of confrontation with the state. Its insignificance notwithstanding, all that cannot help worrying pastors. Such phenomena are aimed at the alienation of the inexperienced and theologically untrained believers from the Church. It is the duty of the Church leadership to warn the children of the Church of the danger of estrangement from the tree of the Church, loss of the Church spirit and conciliarity. Evidently, this problem is to be more fully taken into consideration in theological research and in the training of future pastors. The Church press can be of great service in getting over this negative phenomena. Every new epoch and every new generation put forward their own requirements, and Church pastors should respond in the spirit of their traditional creed and devotion to the Motherland.

Archbishop Erik Mesters of the Evangelical Lutheran Church of Latvia spoke on behalf of the Heads of the Lutheran Churches of the Baltic Republics. Stressing the role of the Letts in revolutionary events, Archbishop Erik Mesters noted that it was the October Revolution that gave all religions and confessions in our country an opportunity to exist on the basis of equality and mutual understanding. Condemning some Lutheran clergymen who are encroaching upon church unity, Archbishop Erik Mesters stressed that difficulties will not prevent Evangelical Lutheran Church of Latvia from fulfilling the mission she is charged with by the Lord.

Processes under way in our country, declared **Archbishop Alimpiy of Moscow and All Russia**, have a special significance for Old Believers. Many of the spiritual principles and values of our ancestors were guardians of are getting nationwide acknowledgement nowadays. It concerns widening of democracy and economic reforms, problems of morality and social service, and, finally, a major problem of preserving the national cultural heritage. Archbishop Alimpiy spoke about the present-day life of the Old Believers Church and stressed that successful realization of all the plans depends primarily on whether the sky overhead is pea-

eful, and expressed deep satisfaction with the results of the Washington summit.

Though our doctrines are different, we are united by our aspiration to work in the name of such universal values as life, peace, justice, happiness, said the chairman of the Muslim Religious Board for Transcaucasia **Sheikh-ul-Islam Allakhshukiyur Pasha-zade**. We all are sons and daughters of a single Motherland, which we wish well-being and prosperity. Such concepts as faith and patriotism are indivisible for us. Recently, in the mosques of our region, prayers were held in honour of the Great October Socialist Revolution, with which Muslims connect all the beneficial changes, that have taken place in their life. Fresh wind of perestroika inspires Muslim toilers, rouses their creative energy. And the first step in the field of nuclear disarmament made in Washington strengthens confidence in our hearts that peace can be defended; it fills us with joy at seeing the expectations of mankind being materialized, and with pride that it was our country that has made a weighty contribution to the triumph of the cause of peace.

Chairman of the Supreme Old Believers Council in the Lithuanian SSR **I. I. Egorov** spoke of the patriotic activity of the Old Believers Pomorye Church in the period after the October Revolution. He then noted that today one of the fundamental goals of religious workers is actively to involve the faithful in the process of perestroika and, in conclusion, called to strengthen prayers for peace, so that by 2000 there remain no deadly arms on Earth threatening mankind.

We prayed zealously for the success of the summit talks and are pleased with their results, said Chairman of the All-Union Council of the Evangelical Christians-Baptists, **V. I. Logvinenko**. Transformations taking place in our society meet the expectations of believers, who are doing their best to contribute, together with all Soviet people, to the process of perestroika, praying and supporting all good initiatives of the Soviet Government with conscientious work. We fully share the anxiety of the Russian Orthodox Church with the harmful activity of the groupings, which took the immoral road of opposing their own small egoistic interests to the great common cause.

Vice-chairman of the Central Religious Board of the Buddhists of the USSR, dean of the Volginsk datsan **Ch. D. Dugarov**, supported the draft Appeal, advanced by the participants in the meeting, to the religious workers and the flock, and the clauses of the draft on the role of believers in the process of democratiza-

tion of Soviet society and its economic progress. He warmly approved the signing in Washington of the treaty on the elimination of two types of nuclear missiles and called for the further unification of efforts in the struggle for peace.

After completing the discussion, the participants in the meeting approved and signed the text of the Appeal of the Heads and Representatives of Churches and Religious Associations in the USSR to the Religious Workers and the Flock. His Holiness Patriarch Pimen made a closing speech.

A fraternal repast was given in honour of the participants by His Holiness Patriarch Pimen at the Patriarchal Chambers, during which His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia, on behalf of the participants, delivered a speech of gratitude to His Holiness Patriarch Pimen for the invitation to the meeting and for the hospitality of the Russian Orthodox Church. Speeches were also made by Chairman of the Council of the Seventh-Day Adventists Church in the RSFSR **M. P. Kulakov**, Superintendent of the Methodist Church of Estonia **Olav Pärnamets**, Chief Rabbi of the Moscow choral synagogue **A. S. Shaevich**, Deputy Chairman of the Council for Religious Affairs of the USSR Council of Ministers, **M. A. Ivogin**, who had attended the meeting, delivered a cordial speech of greeting.

At the end of the meal His Holiness Patriarch Pimen thanked all the participants in the meeting for the joy of fraternal communion and mutually enriching cooperation in the noble cause of patriotic and peacemaking service.

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On December 17, 1987, in the conference hall of the Publishing Department of the Moscow Patriarchate a press conference was held for Soviet and foreign journalists on the results of the Meeting of the Heads and Representatives of Churches and Religious Associations in the Soviet Union which had taken place the day before in the Trinity-St. Sergiy Lavra. The press conference was led by the Head of the Publishing Department, Metropolitan Pitirim of Volokolamsk and Yuriev.

The report on the meeting and on the Appeal to the religious workers and the flock adopted there was made by Metropolitan Filaret of Minsk and Byelorussia. Then the participants in the press conference answered the journalists' questions.

A. PARMENOV

"Peace Wave" in the Kursk Diocese

With a strike of a bell in Hiroshima at noon, October 24, 1987, there began the antiwar action "Peace Wave", which then followed the sun around the globe. Bells all over the Earth rang in response to the sound of the Hiroshima bell. Molebens, processions, rallies and demonstrations began in towns and villages in many countries.

* * *

It is noon on October 24, 1987. Divine Liturgy celebrated by Archbishop Yuvenaliy of Kursk and Belgorod, assisted by the clergy, in the Cathedral Church of St. Sergiy of Radonezh, and the Kazan Icon of the Mother of God in Kursk, is drawing to a close. The cathedral is full, as are, for that matter, the other five churches in the city and most of the churches in the diocese, for shortly before this day, the priests of all the parishes have, upon instructions from the Vladyka, told and reminded the faithful about what is to happen. The unusually large congregation in the cathedral is reminiscent of the atmosphere of a great church feast, but with the notable difference that the faces of the parishioners do not look festive, as they bear the imprint of concentrated attention, expectation, seriousness and even certain austerity.

At the end of the Liturgy Archbishop Yuvenaliy walked over to the ambo and addressed the people. The Vladyka spoke about God, glorified in the Trinity, as the source of peace, about the divine plan for man, and about the prophecies which attest to the times of the well-being of humanity, when people *shall beat their swords into plowshares... neither shall they learn war any more* (Is. 2.4). He called to mind the ancient commandment: *Thou shalt not kill* (Ex. 20.13) and the new commandment *love one another* (Jn. 13.34), and also how man's sin was the reason for the enmity and divisiveness among people and nations, and showed in strong, convincing words that only the overcoming of sin, only reconciliation between people and God in Christ is capable of fully reconciling them with one another. The Lord shall accept all sincere aspirations of people to peace, no matter whom they proceed from—believers or non-believers. *Blessed are the peacemakers*, Christ said (Mt. 5.9). For this reason we, Orthodox people, the Vladyka explained, are today taking part in the "peace wave" together with all peace forces across the planet for the preservation of life on Earth, for the preservation of the Earth itself. The archbishop related what a "peace wave" is and how it is held, invoking his flock to recall the

victims and horrors of the last war, and noted that work to overcome all enmity, antipathy and envy in families, at work, in society, and in relations with one's neighbours in any place and on any level would be a real contribution by the faithful to the cause of peace. The Vladyka called upon them to pray for all who, laying down their lives for their friends (Jn. 15.13), gave their lives for their Motherland on the fields of battle and for those living today and fighting for peace, and also to make cash contributions to the Peace Fund to the extent they possibly can.

After he finished the oration, the Vladyka ascended the archpriestly chair in the centre of the church. Standing right in front of him on a specially built litter is the Kursk Korennaya Icon of the Mother of God "The Sign", which is adorned with fresh flowers. This copy of the ancient miracle-working icon, which was done, with the blessing of Archbishop Yuvenaliy, by a modern icon painter, is constantly over the prothesis in the sanctuary of the upper church. Now the venerated icon has in a way emerged from the sanctuary in order to make a procession together with the people.

The Kursk Korennaya Icon is a shrine of these parts. Invented in the 13th century (1295), in grim times for Russ, it later more than once saved the lands around Kursk, and sometimes the whole of Russia, from the onslaught of external enemies, different troubles, hunger, natural disasters and diseases. For this reason today, too, in these difficult times for the whole world, whom if not Her, the Most Holy Mother of God, before Her Korennaya Icon, should the Orthodox faithful of Kursk have turned to!

"We, Thy servants, who have acquired Thee, Most Holy Mother of God, as an indomitable wall and source of miracles, subdue inimical hosts, and also beseech Thee: grant peace unto Thy city and great mercy unto our souls"—this troparion to the icon, which was begun by the archpriestly choir and taken up by all the worshippers, filled the arches of the cathedral with inexpressible spiritual strength! A moleben to the Most Holy Trinity—the source of divine peace and love—and the Theotokos was conducted before Her Kursk icon.

Meanwhile, noon was approaching. The measured, solemn pealing of the main cathedral bell could be heard. Two priests and two deacons lifted the litter with the icon to their shoulders, and the procession began. In front, in keeping with custom, a lamp with a lit candle—the symbol of heartfelt prayer and faith—was car-

ied, followed by banners—the ensigns of the Church. Then proceeded the choristers; flowing with the multitudinous stream of people, high over their heads, was the Kursk Korennaya con. Behind it, the clergy marched decorously, in pairs. After them proceeded the archpriest in full vestments, followed by all who had come on that day to offer their prayers “for the peace of the whole world”. All the bells were ringing...

It is difficult to convey in words the spiritual atmosphere which arose at that moment. The realisation of the danger that has hung over humanity, the heartfelt prayer diffused in trust and hope—it was as if the air was charged with all of this; it was reflected in the eyes of people, who had become austere and far removed from the vanity of day-to-day life. Some were weeping. “O Most Holy Trinity, Our God, glory to Thee!”, “Most Holy Mother of God, save us!” the clergy began, the choirs and worshippers repeating after them. Having marched around the cathedral, everyone re-entered the church. The moleben concluded with the singing of Eternal Memory to all the

leaders and fighting men who gave their lives for the faith and the Motherland, and with the singing of “Many Years”.

The cross was proffered by Vladyka Yuvnaliy himself. The faithful walked up to the cross, placing on the trays their mites for the Peace Fund, and hardly out of their surplus resources (these people are chiefly of pension age). When the money was counted, it turned out that approximately one thousand five hundred rubles had been donated. The aggregate amount of contributions gathered that day throughout the diocese is still not known. The total sum is certainly considerable. However, it is not a matter of the monetary amount, although this is important, but of the fact that the faithful of the Kursk area responded with their whole heart to the appeal of the peace forces of our Motherland and the entire planet.

Having swept through the parishes of the Kursk-Belgorod Diocese of the Russian Orthodox Church, the “peace wave” is proceeding farther westward.

Archpriest LEV LEBEDEV

Peace Conference in Omsk

On November 30, 1987, there was an interconfessional conference in Omsk on the theme: “Peacemaking and Religio-Ethical Values”. Taking part were 203 representatives of eight confessions registered in the Omsk and Tyumen regions, including the Orthodox, Roman Catholics, Lutherans, Evangelical Christians-Baptists, Seventh-Day Adventists, Molokans, Judaists and Muslims.

The conference was opened by Archbishop Feodosiy of Omsk and Tyumen. He traced the history of the interconfessional movement for peace, highlighting its patriotic, civic and moral aspects, and called on the followers of all confessions to increase their prayers for universal peace.

Reports at the conference were made by Father Aleksiy Sidorenko of the Omsk cathedral church, the Rev. N. Shnaider (Lutheran), Mul-lah Z. Shakhirzyanov, I. Tomaila and N. Kisly (Adventists), parishioner of the Omsk cathedral church O. Karamelova, presbyter Yu. Sipko, writer A. Pletnev, Father A. Dumbliauskas (Catholic) and A. Shnyakin (Molokan). They discussed major trends in the effort of Churches and religious associations to save life on Earth, achieve international detente and liquidate nuclear arsenals.

The participants sent telegrams to the General Secretary of the CPSU Central Committee, Mikhail Gorbachev, and President Ronald Reagan of the United States in support of the Soviet-American treaty on the Elimination of the Intermediate-Range and Shorter-Range Missiles. The meeting passed a resolution and adopted an appeal to the believers of

the Omsk and Tyumen regions, which says, in particular: “Human conscience and human heart oriented at the supreme moral and ethical values must become the guarantee of general security. And religious people must mobilize their moral resources for moulding new thinking and new perception of the world.

“...All religions teach the all-embracing and all-uniting law of love as the basis of human relations. All religions teach that genuine peace is a peace with justice, and justice means concern for others. On this fundamental basis we, representatives of various confessions, shall be building durable relations of fraternal love, and affirm in word and deed a reverential attitude to nature and to life in general.

“We specially call on religious women—mothers, wives, sisters and daughters: store in your hearts the warmth and light of irrepres-sible and tender love through spiritual labour, faith and prayer. Be fragrant vessels of virtue and bright luminaries in your homes and families. Restrain passion and vice with meekness and humble silence. Let your eyes and gestures radiate peace and the warmth of love.

“We, people of faith, know of the power of prayer. This very special spiritual act of the believer nourishes and ennobles the soul. We know that prayer brings into the heart that grace-giving peace which determines relations of the believer with other people. So let us offer up ardent prayers for one another, for the peace of the soul and for universal peace!”

The conference proceedings were covered by the local press and television.

ORTHODOX SISTER CHURCHES

In Memory of His Holiness Patriarch ALEKSIY

November 9, 1987, was the 110th anniversary of the birth of His Holiness Patriarch Aleksiy, and April 17 was the anniversary of his demise. To mark these dates and this jubilee year of the Millennium of the Baptism of Russ, we feature an article by Archimandrite Gavriil, the representative of the Bulgarian Patriarch to the Patriarch of Moscow, devoted to His Holiness Patriarch Aleksiy of blessed memory who, in his pronouncements, witnessed to the fraternal bonds of love and friendship between our two Churches and nations.

His Holiness Patriarch Aleksiy was one of the great hierarchs of the Russian Orthodox Church who won the especial respect, gratitude and love of the Bulgarian Orthodox Church and the entire Bulgarian people. Thrice he visited Bulgaria in the years of his patriarchal ministry, and during these visits our people had an opportunity to hear his profound grace-bestowing preaching and sense his sincere love for the Bulgarian people, a people of one blood and of one faith with the Russian nation.

On February 22, 1945, His Holiness Patriarch Veniamin of the Universe and members of the Holy Synod of the Constantinople Church signed the Tomos on the restoration of canonical communion between the Bulgarian and Constantinople Orthodox Churches and recognition of the Bulgarian Church as Autocephalous.* The letter of February 27 of that year from Metropolitan Stefan, the Exarch of Bulgaria, to His Holiness Patriarch Aleksiy attests to the fact that the lifting of the many-year schism from the Bulgarian Church took place not without the assistance of the Moscow Patriarch. Metropolitan Stefan wrote: "We are happy that in

the very first days of your Patriarchal ministry you took a wholehearted interest in the position of our Church and managed to furnish your extensive assistance so that the schism that weighed so extremely heavily upon us might be abolished and so that the pure raiment of our Church might be washed of the dirty stain that had deprived her of the possibility of prayerful communion with the other Orthodox Churches and, in a certain respect, participation in the general Orthodox ecclesiastical life. You, Your Holiness, have thereby inscribed forever your name in the annals of our people and have earned our profound gratitude, the gratitude of our flock and our state" (1, p. 343).

On May 20, 1946, at the invitation of His Beatitude Metropolitan Stefan of Sofia, Exarch of Bulgaria († 1957), His Holiness Patriarch Aleksiy of Moscow and All Russia arrived in Sofia at the head of a delegation of the Russian Orthodox Church for celebrations to mark the Millennium of the Demise of St. Ioann of Rila, a great saint who is venerated by the entire Bulgarian Church and whose relics are kept in the Rila Monastery. Being welcomed at the Sofia airport, His Holiness Patriarch Aleksiy submitted the following address of greeting for publication: "I am happy to have stepped upon the land of fraternal Bulgaria. It is sacred to you, but it is likewise dear to us as containing in its bowels the precious ashes of our Russian people who once gave their lives for your freedom. We extend to you our fraternal love and, what is dearest both to you and to us, the blessing of the Russian Church to the Bulgarian people. I am certain that this visit of ours to your fine country and communion with the beloved Primate of the Bulgarian Church, His Beatitude Exarch Metropolitan Stefan, and with the clergy and the faithful will strengthen still more the bonds of friendship which unite our peoples. Heartfelt greetings to fraternal Bulgaria" (2, p. 184).

* The Bulgarian Church had been recognized as being schismatic at the Council of Constantinople in 1872 after the Bulgarian Exarchate unilaterally proclaimed its independence of the Constantinople Patriarchate.

On May 21, a solemn moleben was conducted in the majestic church-memorial of the Orthodox Prince St. Aleksandr Nevsky on the occasion of His Holiness' arrival. After the moleben His Beatitude Exarch Metropolitan Stefan addressed His Holiness Patriarch Aleksiy with a greeting. In his reply His Holiness Patriarch Aleksiy said, among other things: "You have broadly and expressively drawn a picture of the relations between the Russian and the Bulgarian peoples from the very outset of their emergence to the present day. The Russian Church will never break them and never forget that her first teachers and mentors in the Orthodox faith were the Slavic first teachers and proselytizers, the brothers Sts. Cyril and Methodius. These saints are also highly revered in our Russian Church, which constantly remembers them in her prayers... Just as your Bulgarian Church blesses our Church and gives witness to her sincere love for her, our Russian Orthodox Church embraces the entire Bulgarian people with her love and blesses the Bulgarian Church, to which she wishes success, peace and glory" (2, p. 185).

In September 1957, the Bulgarian Orthodox Church observed the 80th anniversary of the heroic battles at the Shipka. His Holiness Patriarch Kirill of Bulgaria († 1971) and the Holy Synod of the Bulgarian Church invited the Primate of the Russian Orthodox Church, His Holiness Patriarch Aleksiy, to Church festivities to mark the occasion.

In his oration following Divine Liturgy in the church-memorial on the Shipka on September 12, His Holiness Patriarch Aleksiy noted: "Eighty years separate us from the stern events which made this place memorable, dear and sacred to our two peoples. Here, on the Shipka Pass, Russian soldiers, despite extraordinary difficulties and deprivations, selflessly fought and died for the life of the Bulgarian, Serbian, Montenegrin and other peoples that were enslaved at the time. Upholding the freedom of the suffering and the oppressed and their natural and moral rights, Russian people effected their feat altruistically, only out of love for their brothers in faith, and this feat became the unshakable foundation of the freedom and well-being of your nation.

"Prayerfully recalling this feat today, we, ministers of the two fraternal Churches, have sanctified its memory with the celebration of Divine Liturgy, during which the hearts of Bulgarian and Russian people have merged into one heart devoted to Christ our Saviour. This is the crown of our spiritual identity, of our spiritual union...

"It is appropriate to recall that this feat is underlain by the selfless aspiration of the Russian nation to see its brothers, who had been tethered by the shackles of slavery and oppression, free.... In those times the ringing of church bells was not to be heard in Bulgaria, the very name of Christ was uttered with fear and apprehension, and divine services were celebrated in temples over which a cross could not be mounted. The entire life of the Bulgarian people, which had been plunged into the abyss of poverty and disease, was no less grim.

"However, this onerous slavery failed to shake the staunchness of the people's spirit, which found a solid support in the Church of God and was strengthened by her faithful ministers. During the five-century foreign yoke, the Bulgarian nation is obliged to the pastors for the preservation of the Orthodox faith, its language and national identity, pastors who lived one life with the people, sharing their joys and sorrows and taking upon themselves the first blows of the enslavers. At the same time the morale of the Bulgarian people was maintained by its firm hope in assistance from Orthodox Russia.

"This assistance came in due course. Orthodox Russians remembered from whom they had once accepted the word of God in their native tongue; they remembered that in the distant past Bulgaria had been for us, Russian people, a source of enlightenment, our written language and church books, and they sympathised with the Bulgarian people in its misfortune.... This kinship makes it incumbent upon us under all circumstances *to keep the unity of the Spirit in the bond of peace* (Eph. 4. 3), showing all peoples thirsting for peace an example of unshakable friendship..." (3, pp. 94-95).

On September 13, following a brief moleben in the Church of St. Marina the Great Martyr in the city of Plovdiv, His Holiness Patriarch Aleksiy thanked

the father rector and the faithful for the warm welcome and delivered a short oration, in which he stressed: "For many centuries now the Bulgarian people continues to offer thanks to the Russian people and to praise the valour of the Russian army and remember its great deed. We, Russian people, are touched by this feeling of gratitude on the part of the Bulgarian people, because the feeling of gratitude is a noble feeling. Only a noble person feels gratitude for a good deed. A crude or vile person is devoid of this feeling. For this reason we have an affinity for the Bulgarian people, which takes such a loving attitude to the Russian people. We also love the Bulgarian people and wish it prosperity and all manner of well-being. Today, too, we, as ministers of the Church of Christ, invoke God's blessing upon the pious and valiant Bulgarian people. We likewise beseech the Lord to help strengthen the friendship between our two peoples" (3, p. 98).

During his visit to Bulgaria His Holiness Patriarch Aleksiy addressed the following greeting to readers of the *Zarkoven vestnik*—the official periodical of the Bulgarian Orthodox Church: "I want to share my impressions of the visit to the glorious country of the Bulgarian people.... We saw everywhere the great zeal of the people in venerating shrines; everywhere we were accorded great attention; we were particularly moved by the fact that the Bulgarian people sacredly revere the memory of their liberators and that at divine services they remember the 'pious Orthodox Russian people' and that in Bulgaria, especially in its capital, Sofia, there are many monuments dedicated to the Russian people.

"All this attests to the nobleness and staunchness of the Bulgarian people, which even during the grim times of the foreign yoke did not lose its faith and national consciousness" (3, p. 105).

During the joyous Paschal days in spring 1962 the Primate of the Russian Orthodox Church, His Holiness Patriarch Aleksiy, was again the guest of the fraternal Bulgarian Orthodox Church, paying a return visit to her Primate.

On May 28, His Holiness Patriarch Kirill greeted the high guest in the grand hall of the Holy Synod of the Bulgarian Patriarchate. In his reply

His Holiness Patriarch Aleksiy said: "It is a great joy for us to pray with you 'with one mind and one mouth' and feel our love and fidelity to our Mother—the Holy Orthodox Church.

"Many threads tie us from olden times; we are rendered kindred by unity of faith and affiliation with the Slavic nationality. All of us are protected by the grace of the Lord, we have common heavenly intercessors, the saints of God, and we have grown rich spiritually from the same treasure-trove—the teaching of the Universal Orthodox Church and the divinely inspired writings of the Holy Fathers.

"The Slavs and the Russians are one race. The destinies of our two peoples and Churches took shape differently, but this has never prevented us from abiding in mutual fraternal love.

"At the dawn of the life of the Russian nation God sent us two holy brothers in the flesh—St. Cyril and St. Methodius, and they became our fathers in the spirit, having given birth to us with the glad tidings of Christ, and kindred love was thereby strengthened with Christian love. Unity of spirit and language was preserved thanks to the fact that the Old Slavonic language became our common language of the faith and the Church.

"We have inherited this gift from our ancient brothers in Christianity and have not ceased being grateful to you: we sympathize with each other in sorrow and rejoice in each other's fine successes, and view living inner spiritual unity through external division.

"The Russian Orthodox Church received from Bulgaria translations of liturgical and theological books, and when the time came she joyfully returned this ecclesiastical debt with the works of our theologians and with the training of Bulgarian youths in our theological schools.

"Orthodox Bulgaria helped Russ free itself of the darkness of pagan ignorance, and, many centuries after, sons of Russia, not sparing their lives, liberated Orthodox Bulgaria from the oppression of the heterodox enslaver.

"Today, as always, any success of yours and any spiritual joy, such as the canonical assumption of primacy of the Bulgarian Church by His Holiness the Patriarch, are our joy as well.

"It pleases us to speak of these good feelings, for in them lies the groundwork for the continued success of our peoples in all spheres of life" (4, pp. 199-200).

The Bulgarian Church awarded His Holiness Patriarch Aleksiy the Order of St. Ioann of Rila.

It was gratifying to us, Bulgarians, to see the love which His Holiness Patriarch Aleksiy felt for the Bulgarian people. It was a great honour for Bulgarians to be so highly valued and loved by a man as great as blissfully departed His Holiness Patriarch Aleksiy of everlasting memory was. May his memory be eternal!

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Archimandrite GAVRIIL,
dean of the Bulgarian Church Melochion
in Moscow

The Dafni Monastery

The historic Dafni Monastery, one of the better known monuments of Byzantine church architecture, is located in the vicinity of Athens, on the way to famous Elefsina. It was probably named after the example of the Monastery of the Most Holy Mother of God of Dafni in Constantinople. Archaeological data indicate that the original architectural complex of the type of a cloister stood on the site of the monastery in the reign of Emperor Justinian (527-565) and was later destroyed. The Catholicon—a cross-shaped temple with cupolas, preserved to this day, a typical example of Byzantine architecture of that time, was erected in the 11th century. As a leading Soviet expert in this field, V. N. Lazarev pointed out, the mosaics of this church of the Dafni Monastery form "an ensemble of rare beauty, marked with crystal clarity". Unfortunately not all of the mosaic compositions have been preserved intact, since the cloister has passed through many a trial in the course of its millennial history. In 1207, it was captured by the Crusaders and became the property of the Cistercian Order. During the Ottoman domination, shortly after the capture of Athens in 1458 by the troops of Sultan Mahomet II, the cloister again became Orthodox although life in it nearly died down during that pe-

riod. In the 1820s the cloister suffered considerable damage during the Greek national liberation uprising, and at the turn of the century it suffered even more from earthquakes. The monastic community ceased to exist in the last century and today the Catholicon in Dafni is a historical and cultural landmark of Greece.

The first restoration of the Catholicon was conducted in the Dafni Monastery in 1886 and it helped preserve this unique monument of Orthodox art in a relatively good state. The beauty of the temple's interior echoes that of the ancient churches of Ravenna. The walls were originally faced with polished marble plates whose cool and smooth surface matched perfectly the colours of the mosaic panels. Although the Dafni mosaics were created only half a century after those of the Nea Moni Monastery on the island of Khios and bear undeniable resemblance to the latter, there is a great difference between the two due to the influence of a different artistic school—that of Constantinople. The mosaics of Dafni convey an impression of tranquillity and inner peace. This characteristic, however, reminiscent of the idyllic motifs of classical antiquity, is an expression not of the ancient, but of the more recent Christian outlook. The serene atmosphere

re of the Dafni temple is far from being static. The dynamic epic of the grace-filled redemption of the fallen Adam seems to be focused in the image of Christ the Pantocrator in the central cupola. Within the stylistic and ideological context of the mosaic ensemble, He is seen not so much as the fearful Judge, but rather as an inspired Creator Who has accomplished the salvific transformation of the world and man and Who remains concerned with the plight of the still moaning creation. He sends from the Throne of the Father His peace, which surpasses all understanding, and an atmosphere of this peace emanates from the soft contours of figures in the mosaics with their un-

hurried movements of perfectly balanced beauty. The fine and delicate faces are inspired without losing the imprint of purely human emotions. This noble "softness" of the psychological connotation is in striking harmony with the general colour of the mosaics which abound in soft intermediate shades. This genuinely spiritual harmony of the external and internal, the aesthetical and ethical, offers the key to the understanding of the phenomenon of the Dafni Catholicon which can be called, without exaggeration, one of the most beautiful Christian temples in the world.

L. PINAEVA

The 6th Theological Conversations Between Representatives of the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR ("Zagorsk-VI")

October 13-17, 1987, Wittenberg, GDR

GREETING FROM HIS HOLINESS PATRIARCH PIMEN

Beloved in the Lord Brother Bishop Dr. Christoph Demke,
Your Eminence Metropolitan Nikodim of Lvov and Ternopol,
Most worthy participants in the conversations,

With a feeling of cordial joy I greet you, representatives of the Federation of the Evangelical Churches in the German Democratic Republic and of the Russian Orthodox Church, who have gathered for the sixth time for your joint theological meeting. The subject of your discussions will be Baptism in its dogmatic, historical and practical aspects. Unquestionably all these questions are of great interest, and their study is of great importance for the further development of theological dialogue between our Churches, for the successful implementation of pan-Orthodox and Lutheran dialogue, and for ecumenical cooperation as a whole.

The theologians of the Russian Orthodox Church and of the Federation of the Evangelical Churches have already had fruitful exchange of opinions on questions relating to the teaching on Baptism during their previous meeting in Zagorsk in 1984, when the Lima Document on Baptism, Eucharist and Ministry was theologically appraised. Furthermore, the questions connected with the teaching on Baptism and with the service of a baptized person in the world, was considered at one of the conversations between representatives of the Russian Orthodox Church and of the Evangelical Church in West Germany. The experience gained will assuredly help you to achieve good results and successfully study the theme broached at this meeting as well.

With a feeling of particular satisfaction I would like to note that your chosen theme for the conversations harmonizes with the great joy the Russian Orthodox Church is experiencing on the eve of an important jubilee—the Millennium of the Baptism of Russ. The interest shown in the jubilee by Christian Churches testifies to the importance of this event for all Christendom. In this connection I note especially the forthcoming exchange of opinions between you.

Characteristic feature and a good tradition of the conversations between representatives of our Churches just as of other meetings held within the framework of bilateral theological dialogues, is the fact that special theological problems are considered alongside the questions of Christian service to satisfy the needs of modern humanity.

It may be assumed that in discussing the theme of Baptism at your present meeting, you will naturally broach the questions relating to the baptized person, that is, the Christian, to all the human society, as well as their attitude to the problems facing mankind today and, above all, of course, to the problem of preserving peace on our planet and the prevention of a nuclear catastrophe.

This is the more important because humanity has approached the point beyond which peril awaits it. The preservation of peace has become the urgent demand of contemporaneity and the only pledge for the further existence of life itself on Earth.

Lately, we are living with new hope in connection with the agreement on principle achieved between the USSR and the USA to abolish two classes of nuclear weapons. This agreement, which is a result of the persistent and flexible Soviet foreign policy and of all the peaceful course of our State, instils confidence and opens new paths for the confirmation of international security and the attainment of nuclear disarmament for drawing humanity nearer to a non-nuclear world.

The Christians of both our countries are contributing, worthily to humanity's treasury of service to the cause of peace, and we witness to this with deep satisfaction and gratitude to our Lord.

Beloved participants in the conversations, from the bottom of my heart I wish you the almighty help of Heaven in your forthcoming labour. May blessed success accompany your theological meeting- *Now our Lord... stablish you in every good word and work* (2 Thess. 2. 16-17).

With cordial love in Christ,

PIMEN, Patriarch of Moscow and All Russia

October 2, 1987

COMMUNIQUE

The 6th Theological Conversations "Zagorsk-VI" between representatives of the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR on the theme "People of God and World of Peoples in the Light of Baptism" were held in Wittenberg, GDR, on October 13-17, 1987, at the invitation of the Conference of the Evangelical Church Administration. It was a continuation of the previous conversations (Zagorsk 1974, Erfurt 1976, Kiev 1978, Güstrow 1981, Zagorsk 1984).

Participating in the conversations on behalf of the Russian Orthodox Church were:

Metropolitan NIKODIM of Lvov and Ternopol, head of the delegation;

Archbishop GERMAN of Berlin and Central Europe, Patriarchal Exarch to Central Europe;

Protopresbyter Prof. VITALIY BOROVOI, Deputy Head of the Department of External Church Relations;

Archimandrite VENEDIKT, Assistant Rector of the Moscow Theological Seminary;

Archpriest Prof. VASILIIY STOIKOV, Prorector of the Leningrad Theological Academy;

Archpriest VLADIMIR IVANOV, editor of *Stimme der Orthodoxie*;

VALERIY CHUKALOV, a senior staff member of the Department of External Church Relations.

Participating in the conversations on behalf of the Federation of the Evangelical Churches in the GDR were:

Dr. CHRISTOPH DEMKE, Bishop of the Evangelical Church, the Church Province of Saxony, Magdeburg, head of the delegation;

Prof. Dr. ERNST-HEINZ AMBERG, Theological Department of the Karl Marx University Leipzig;

Ms. CHRISTA GRENGEL, Oberkirchenrat, referent on ecumenism, Secretariat of the Federation of the Evangelical Churches in the GDR, Berlin;

Prof. Dr. GÜNTHER HAUFE, Theological Department of the Ernest Moritz Arndt University, Greifswald;

HANS SCHAEFER, Oberkirchenrat, Evangelical Lutheran Church in Thuringia, Weimar;

Dr. GÜNTHER SCHULZ, Docent at the Katechetische Oberseminar, Naumburg;

The Rev. MARTIN UHLE-WETTLER, Berlin;

Dr. WOLFGANG ULLMANN, Docent at the Sprachenkonvikt, Berlin;

Dr. CHRISTOPH WETZEL, study director at the church music school, Dresden.

Participating in the conversations as guests were:

Dr. HELMUT DOMKE, Dipl. Physicist, member of the Conference of the Evangelical Church administration in the GDR, Potsdam;

Dr. WALTER WESSEL, Dipl. Mathematician, member of the Conference of the Evangelical Church Administration in the GDR, Berlin;

Dr. HANS-CHRISTIAN DIEDRICH, land pastor for mission and oikoumene in Berlin-Brandenburg, Gros-Glienicke;

Prof. Dr. HANS-DIETER DÖPMANN, Theological Department of the Humboldt University, Berlin;

PETER GIERRA, Director of the Paul-Gerhardt-Stift Foundations, Wittenberg;

Prof. Dr. HERMANN GOLTZ, Theological Department of the Martin Luther University, Halle-Wittenberg;

Dr. HANS-JURGEN SCHULZ, former director of the Evangelical Ecclesiastical Seminary, Wittenberg;

HANS TREU, Provost of the church district, Wittenberg.

Working at the conversations were two interpreters of the Department of External Church Relations, S. Gordeyev and M. Nelyubova.

On October 6, the delegation was met in Berlin by Bishop Dr. Forck and other representatives of the Federation of the Evangelical Churches in the GDR. Archbishop German gave a reception at the Central European Exarchate in honour of the participants in the talks. At the dinner given by the Federation of the Evangelical Churches, the leaders of the delegation, Metropolitan Nikodim of Lvov and Ternopol and Bishop Dr. Demke, exchanged their first greetings.

During a week, the guests from the Russian Orthodox Church visited congregations of the member-Churches in the church province of Saxony and Berlin-Brandenburg. In the talks with members of the congregations and church workers, the guests were told about the Church situation in the GDR. In their turn, they spoke about the life and work of the Russian Orthodox Church and the forthcoming celebration of the Millennium of the Baptism of Russ. These meetings showed that the Evangelical Church congregations in the GDR are preparing for this jubilee with prayerful joy: *...whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it* (1. Cor. 12.26).

The guests participated in many meetings in Church congregations, they preached during services and conveyed greetings from Russian Christians. Common prayers, reading of the word of God, meetings in the congregations and in the families were held in the spirit of lively ecumenical communion.

The dialogue in Wittenberg began with an ecumenical service celebrated in the city church by the Orthodox and Evangelical participants in the conversations at the invitation of the Evangelical congregations of Wittenberg. During the service of worship Metropolitan Nikodim of Lvov and Ternopol read out the message from His Holiness Patriarch Pimen of Moscow and All Russia. Archbishop German of Berlin and Central Europe preached on the

theme of the readings for the week: *this is the victory that overcometh the world, even our faith* (1 Jn. 5. 4). An exhibition on the life of the Russian Orthodox Church was mounted in the sanctuary. After the service, Metropolitan Nikodim of Lvov and Ternopol and Bishop Dr. Demke, heads of the two delegations, addressed the participants in the talks and guests with a word of greeting. Bishop Dr. Demke conveyed greetings from the Land Bishop Dr. Leich, Chairman of the Conference of the Evangelical Church Administration in the GDR. The participants also heard a cable of greetings from Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

In the course of the conversations, the participants sent their replies to both greetings.

The main theme of the 6th Theological Conversations, "People of God and World of Peoples in the Light of Baptism" was linked with the ongoing theological discussion in the two Churches on the Lima Document on Baptism, Eucharist and Ministry and with the results of the 5th Theological Conversations "Zagorsk-V". It was also linked with the forthcoming Millennium of the Baptism of Russ in 1988 which is of great importance for the Russian Orthodox Church and for the entire Christian world. The participants discussed Baptism and its practice in our Churches and considered the question of the interrelation between membership in the Body of Christ and coexistence in human society. What does Baptism of the whole nation which becomes a member of the Body of Christ mean for the life and history of this nation and for its relations with other nations? This problem was considered in the six reports from the systematic-dogmatical, historical and practical-theological viewpoints: "The Dogmatical Meaning of the Mystery of Baptism" by Archbishop German of Berlin and Central Europe;

"Practice of Baptism and Its Comparison With Liturgical Forms" by Protopresbyter Prof. Vitaliy Borovoi;

"Historical Processes Connected with the Baptism of Russ. Christianization and Peace Ministry of Christians" by Archpriest Vladimir Ivanov;

"People of God and World of Peoples in the Light of Baptism" by Prof. Dr. Ernst-Heinz Amberg;

"Practice of Baptism in the Member-Churches of the Federation of the Evangelical Churches in the GDR" by Bishop Dr. Christoph Demke;

"Aspects of the Christian Mission of the Peoples of Central and Eastern Europe in the Early Middle Ages" by Docent Dr. Wolfgang Ullmann.

The reports were discussed thoroughly.

Following the talks which were held in the spirit of great openness and fraternal love, the participants made the joint résumé:

Baptism is the sacrament of the Church leading people to the new life in Christ. It cleanses from sin and renews for salvation through the grace of God, it puts a baptized person under the Lordship of Christ and fills him with the power of the Holy Spirit. Baptism makes man a member of the people of God, i. e., the Church, and makes deep effect on the life of the Church which has taken a baptized person into communion thus taking care of his spiritual growth.

From this common conviction of our Churches there comes common recognition of Baptism and practical tasks resulting from Baptism. It is a sign of the reception of a baptized person into the royal priesthood of all believers. This is also a sign of our being on the way to the visible unity of Churches. At the same time, questions of the ordained priesthood and the apostolic succession remain open for further discussion in the ecumenical dialogue. The Lord of Baptism Himself leads us to this goal, and we, as His followers, grow in our communion and spiritual strength for ministry and witness in the world.

Baptism motivates not only our belonging to the people of God, but also to a concrete community. Practice of Baptism should underline the links with the community. Moral obligations which proceed from Baptism must be realized in many ways both in the life of an individual and in the life of the community and the world which surrounds it. Baptism, as a renewal of man for salvation through the grace of God, separates him from sin and evil; a baptized person is called to repentance, prayer and witness by his life.

The Christian Churches which like us practice infant Baptism, are responsible for the education of the baptized in the family and in the church. This responsibility also includes instruction of the adult catechumens who intend to receive Baptism. Every Church solves these problems according to her opportunities. Educational significance of Baptism for the life and activities of the baptized persons in society was noted, for instance, in the Lima Document on Baptism. Further ecumenical elaboration of the problems of catechumenate would promote Christian unity and common Christian ministry for the benefit of peace, reconciliation and brotherhood of all people as the children of God.

A baptized Christian is a member of the one people of God on Earth, but he participates in the life of society together with his Church.

Baptism unites him with other baptized persons in the first place, but it also leads him beyond the frames of this community to all people of his nation, for whom the promise of salvation is also valid as they are God's creation. Historical examples of the Christianization of our peoples show how the genuinely Christian life of the baptized has exerted a favourable influence on the people around. The millennial history of the Russian Orthodox Church shows that Baptism may transform the whole nation and determine its historical and cultural life.

Members of the people of God live among many nations. It corresponds to the behest on mission and baptism (Mt. 28. 18-20). Baptism is intended for the peoples of the world. This purpose unites God's people and the world's peoples, Christendom and all humanity while not identifying them. The Churches as the totality of the people of God are called in a special way to share the responsibility for peaceful coexistence of peoples. Renunciation of sin linked with Baptism means the renunciation of war and intimidation. For this ministry to the world and in the world, it is especially important to realize that the Lord of Baptism is also the Lord of all nations (Mt. 28. 18). But this does not give grounds for Christians' domination over the world of peoples. In the light of Baptism, Christians should not be guided by an idea of the dominion of one over the other in their life, but they should serve one another following the Lord's call. The participants noted that a possibility has come into view to make the first step to complete disarmament which gives a gratifying hope of bringing humanity closer to a non-nuclear world.

Political climate has changed so that the spirit of intimidation can no longer undividedly determine political thinking and language. The Soviet Union's proposals on disarmament and fundamental statements of the General Secretary of the CPSU Central Committee M. Gorbachev have given a substantial stimulus.

It is important that these statements and proposals combine individual steps towards disarmament with a new comprehension of security of each country perceived and understood as part of common security.

The conversations were held in Wittenberg, a city in which the Reformation started in the 16th century. The sessions took place in the Evangelical seminary, the earlier location of the Augustine monastery and the university. Dr. Hans-Jürgen Schulz, former director of the seminary, addressed the participants with a welcoming speech in which he noted the historical events and rich scientific traditions connected with this building. Members of the Russian delegation lived in the Paul-Gerhardt-

tift and they had an opportunity to learn about the diaconate activities of the Evangelical Churches. In the course of the meeting, the participants had a gratifying opportunity to attend services of worship. The Evangelical participants attended Divine Liturgy on the Feast of the Protecting Veil of the Mother of God celebrated by members of the Russian Orthodox Church delegation in the city church. The Orthodox participants attended the Evangelical eucharistic service in Schlosskirche. Orthodox and Evangelical prayers were conducted at the seminary chapel. Joint participation in the worship and prayer life of both Churches facilitated an atmosphere of mutual understanding and cooperation.

Heads of the delegations said in their concluding speeches that the "Zagorsk" Conversations had substantially helped both Churches in the socialist countries to come closer to each other on the way to the unity of Churches thus promoting mutual understanding and brotherhood of our peoples.

The conversations being over, some members of the Russian Orthodox Church delegation (Archimandrite Venedikt, Archpriest Prof. Valiy Stoikov, M. Nelyubova) visited the Evangelical congregations in Wittenberg. Other members of the delegation (Metropolitan Nikom of Lvov and Ternopol, Archbishop German of Berlin and Central Europe, Protopresbyter Prof. V. Borovoi, V. Chukalov and S. Gordeyev) participated in the patronal feast of the

*NIKODIM,
Metropolitan of Lvov and Ternopol,
head of the delegation of the
Russian Orthodox Church*

*Members of the delegation
(signatures)*

October 17, 1987
Wittenberg

church-memorial of St. Aleksey in Leipzig. Attending the festal Divine Liturgy and the reception were Land Bishop Dr. Hempel and other representatives of the Evangelical Church.

On October 19, the Conference of the Evangelical Church Administration in the GDR gave an official reception in honour of the guests, during which Dr. Werner Leich, land bishop and chairman of the conference, congratulated both delegations on the successful completion of their work. Representatives of the Russian Orthodox Church thanked the Federation of the Evangelical Churches in the GDR, member-Churches of the federation and the congregations which they visited, their staff and the families for fraternal hospitality and attention rendered to them.

All participants in the conversations expressed their gratitude to the leadership of the Evangelical seminary in Wittenberg and of the Paul-Gerhardt-Stift for cordial hospitality. The delegations completed their work by giving thanks to our Lord God. They agreed that the results of the conversations would be submitted to the Holy Synod of the Russian Orthodox Church and the Conference of the Evangelical Church Administration, and that it would be recommended to continue the dialogue. In compliance with the previous practice, the delegation of the Russian Orthodox Church proposes to hold the next meeting in the Soviet Union in 2-3 years.

*Dr. CHRISTOPH DEMKE,
Land Bishop of the Church
Province of Saxony, head
of the delegation of the*

*Federation of the Evangelical
Churches in the GDR*

*Members of the delegation
(signatures)*

The 19th EYCE General Meeting

The 19th General Meeting of the Ecumenical Youth Council in Europe on the theme "I have heard the Cry of My People" (Exod. 3. 7) was held on October 16-22, 1987, in Benburb, Northern Ireland. During two days before the meeting the participants had an opportunity to get acquainted with the situation in Northern Ireland, visiting Belfast, Armagh and Portadown.

The general meeting discussed the participation of the youth in the general ecumenical process "Justice, Peace and the Integrity of Creation", as well as the problems of the world ecumenical youth movement and solidarity with women's movement.

The meeting elected Ms. Cath Moss of the Irish Council of Churches General Secretary of the EYCE as of October 1988, and Aleksandr Karpenko of the Russian Orthodox Church Vice-president of the council. Four new members of

the EYCE Executive Committee were elected.

The participants adopted a Statement of Policy, a Message to the People of Mozambique and a communique. The Orthodox participants produced a memorandum on the Orthodox participation in the EYCE. After an Orthodox service held in the morning of October 18 a plenary session took place devoted to the Millennium of the Baptism of Russ, at which the representatives of the Russian Orthodox Church—Father Gennadiy Geroev, Deacon Andrei Rybin and Aleksandr Karpenko—made brief presentations. An exhibition was arranged on the life of the Russian Orthodox Church.

The participants were received by the General Secretary of the Irish Council of Churches, the Rev. David Bleakley and the mayor of Belfast, Lord Meyer.

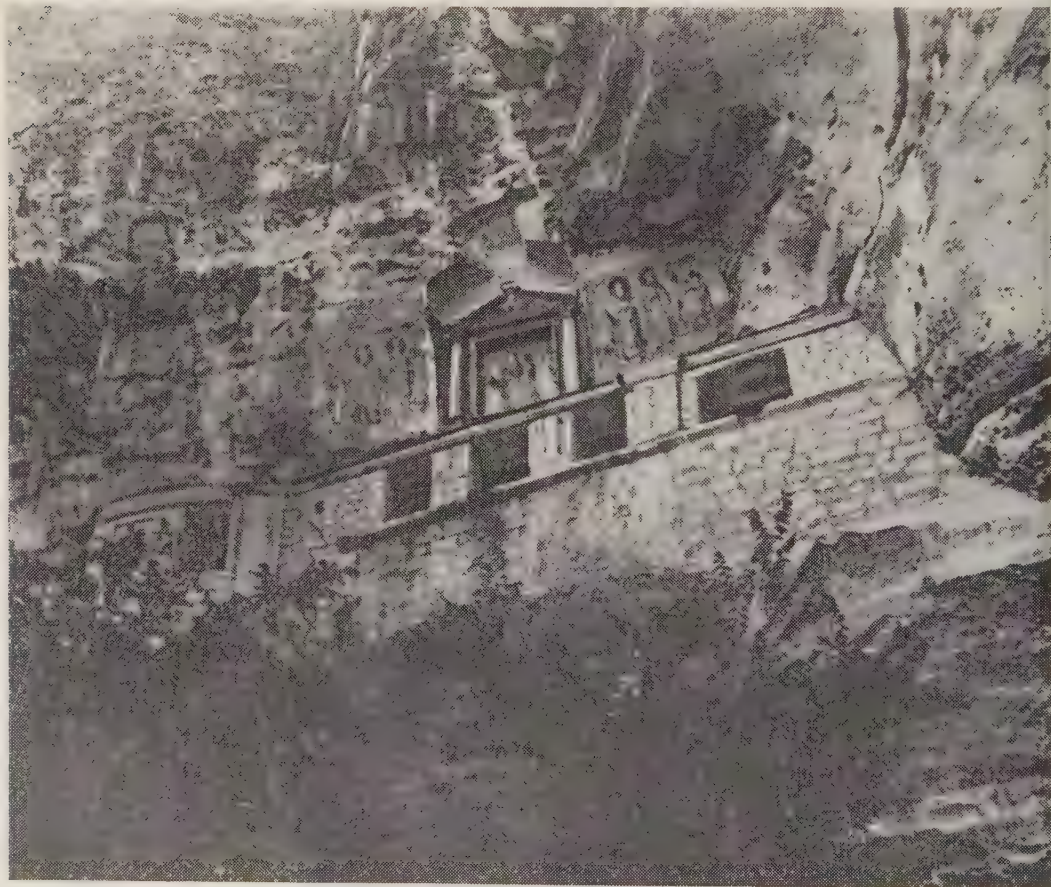
Saints of the Ancient Crimea

Whoever has visited Bakhchisarai and walked up along the Churuksu Valley has seen vivid frescoes on the cliffs. It is the Cave Monastery of the Dormition.

The Monastery of the Dormition is the natural centre of the so-called cave towns of the Crimea which were intensively populated by icon-venerating Christians who had fled to the periphery of the Byzantine Empire, to the Crimea among other places, during the domination of the iconoclastic heresy (8th century).

"Having destroyed the high culture of the local tribes and enslaved the population, the Tatar-Turkish feudals turned the peninsula into their den of thieves—the Crimean Khanate".¹ Yet even then, in the 16th century, the Monastery of the Dormition continued to be the centre of the Orthodox Church in the Crimea and the residence of the metropolitan.²

The Monastery of the Dormition was founded circa the 8th century and functioned until 1921.¹ Depicted on the frescoes is the Most Holy Mother of



The cave Church of the Dormition near Bakhchisarai, a monument of early Christian architecture

od, on either side of Whom stand the
aints of Chersonesus: Ephraem, Aethe-
os and Eugenios. Then follows a de-
ression framed by small winding col-
umns. In this hollow is an image, half
he size of the previous one, of the
heotokos with the Christ child in Her
rms and two angels at Her sides.
hen, from left to right the following
aints of Chersonesus are depicted: Va-
lios, Elpidios, Agathodoros, Kapiton
he saints' feast day is March 7/20).
We shall begin with a historical nar-
ation of the saints of the Crimea, using
oth written sources and the traditions
nshrined in the *Lives*. Only later sour-
es report the martyrdom in Cher-
nesus of Pope St. Clement of Rome
e Great Martyr, while the earlier ones
ontain no information on this point.
or example, the prominent 4th-century
historian Eusebius Pamphili³ makes no
ention of the martyrdom of St. Cle-
ment or of his stay in Chersonesus in
aurida, for that matter³; only in Ru-
nus (early 5th century) do we find the

first mention of St. Clement's martyr-
dom.⁴ That Chersonesus was the site
of the martyrdom is reported by a 6th-
century writer, Bishop St. Gregory of
Tours († 594, a Roman Catholic
Saint).⁵

Aside from historical sources, there
exist testimonies about the saints that
are contained in the *Lives*.⁶ Russian
historians, specifically historians of the
Russian Church, take different attitude
to these testimonies. Tradition is widely
used by Ye. E. Ivanov⁷, A. L. Bertye-
Delagard⁸, and D. V. Ainalov⁹, and by
the Soviet historians N. V. Pyatyshev¹⁰
and Ye. G. Surov¹¹.

A skeptical viewpoint is held by the
prerevolutionary authors A. A. Shakh-
matov¹², Ye. Ye. Golubinsky¹³, M. Fran-
ko¹⁴, and by the Soviet author V. F.
Meshcheryakov.¹⁵ One of the early
sources is the work by V. Kandaraki¹⁶,
and also the Crimean Collection¹⁷, the
work by A. Lebedev¹⁸ and the work by
Archbishop Makariy¹⁹. P. Nadinsky²⁰
is one of the most recent authors.

The Apostle St. ANDREW the First-Called (Feast day, November 30)

We find his name in the Holy Scrip-
ture of the New Testament. According
to the testimony of Sts. Matthew and
Mark the Evangelists, the Lord Jesus
Christ called Simon (the future Peter)
and his brother Andrew. Their calling
took place on the shore of the Sea of
Galilee at the moment when the brothers
were casting their nets into the water.
The Lord said unto them: *Come ye
after me* and promised: *I will make you
become fishers of men* (Mk. 1. 17).
These words had such a strong effect
on the brothers that they immediately
left their nets and followed Him (Mt. 4.
18-22; Mk. 1. 16-18).

Further on we learn that the brothers
Simon and Andrew lived in the same
home (Mk. 1. 29). The Apostle and
Evangelist St. John the Divine reports
that St. Andrew the Apostle came to the
Lord Jesus earlier than his brother, Si-
mon Peter: *...Andrew, Simon Peter's
brother. He first findeth his own brother
Simon, and saith unto him, We have
found the Messiah, which is, being in-
terpreted, the Christ. And he brought
him to Jesus* (Jn. 1. 40-42). This evan-
gelical testimony is the grounds for

calling the Apostle St. Andrew the
First-Called.

I think that what was recorded by
St. John the Evangelist was the brother's
first encounter with Christ, and
what is found in Sts. Matthew and
Mark the Evangelists—a decisive change
in the lives of both brothers.

We learn from the Gospel of John
the Divine that prior to coming to
Christ, St. Andrew the Apostle was one
of the disciples of St. John the Fore-
runner and Baptist of the Lord (Jn. 1.
35, 40). This is what gave grounds to
the Russian artist Aleksandr Ivanov in
his famous canvas "Christ's First Ap-
pearance to the People" to depict behind
the figure of St. John the Baptist the
apostles Peter, John and also Andrew
as his disciples.

St. Andrew was close to Christ, but
not to the degree that Peter, James and
John—the witnesses to the Transfigura-
tion of the Lord and the prayer on
Gethsemane—were.

The Apostle and Evangelist St. John
the Divine also says that when several
Hellenes asked the apostles to provide
them an opportunity to see the Lord

Jesus, they initially turned to Philip. Philip went with this matter to Andrew, and then both Philip and Andrew turned to the Lord Jesus (Jn. 12. 20-22). This consecutiveness (the Hellenes — Philip-Andrew-Christ) shows the approximate status of all the above-mentioned persons as regards their closeness to the Lord.

The name of St. Andrew stands fourth on the list of apostles that is adduced in the book of Acts of the Apostles (Acts 1. 13), which describes the stay of persons close to the Lord Jesus Christ in Jerusalem in expectation of the descent of the Holy Spirit promised by Him.

Tradition narrates further about St. Andrew the Apostle. Having received, like the other apostles, the gift of the Holy Spirit, St. Andrew the Apostle went to other countries to preach the crucified and risen Christ. He traversed Asia Minor, the Black Sea Coast and the Crimea. It is natural to surmise that the preaching of St. Andrew the Apostle was not unsuccessful and that Christianity began in the lands he visited, as early as the 1st century A. D.

To whom did St. Andrew the Apostle preach in the Crimea? The multinational Crimea was not united. Situated on the seacoast were Greek city-states that were independent of Rome, namely Chersonesus (Kherson), Panticapaeum (Kerch) and Theodosia (Feodosia). In the Crimean mountains there lived the Tauri—a people that preserved its uniqueness; it was hostile to the Greeks and in terms of cultural level lived in the Bronze Age, but knew livestock-breeding and agriculture. The Cimerians were the people of the eastern Crimea, perhaps one of the Tauran tribes and, as is assumed, an older one. The Scythians, Alans and Goths penetrated the Crimea from the North. The Tauri, the aborigines of the Crimea, evidently assimilated with these peoples.

After visiting the Crimea, St. Andrew the Apostle went northward. On the hills of Kiev, over the Dnieper, he uttered his famous prophecy: "...on these hills the grace of God shall shine forth...". Farther on he reached Novgorod and traversed the Scandinavian countries and even Scotland. Traditions about his apostolic path

have been preserved in all these countries. Later he returned to Rome and again went to the East. In the small settlement of Byzantium, in what was Thrace at the time, he founded a Christian Church which was later destined to become a major Orthodox Church—the Constantinople Church.

St. Andrew the Apostle was thus the father of Russian and Crimean Orthodoxy.

St. Andrew the Apostle suffered for Christ in the Greek city of Patras. He converted the majority of the people to Christianity and worked many miracles. He also spoke to Aegeates, the ruler of the city, preaching to him the power of Christ's sufferings on the Cross and the Resurrection of the Lord Jesus Christ, which reveals to us the bliss of Eternal Life. Aegeates was not converted, however. He ordered that the apostle be crucified. A special X-shaped cross was prepared for the purpose. To prolong the saint's sufferings, the ruler ordered that his hands and feet be tied to this cross and not pierced by nails. The city dwellers gathered around the crucified Apostle Andrew, and for two days he preached the holy faith from the cross. The crowd had sympathized with the apostle to such an extent that Aegeates, apprehensive of popular indignation, ordered the apostle taken down from the cross. But the saint felt that the measure of his labours had been fulfilled, and entreated the Lord Jesus Christ to bestow upon him death on the cross. Christ heard his prayer, the hands of the soldiers did not obey when they tried to untie the rope that bound the apostle. With the prayer "Into thy hands, O Lord Jesus Christ, my God, I commend my spirit," St. Andrew the Apostle passed away. A wondrous light illumined the cross and the martyr crucified on it. This happened in the year 62 A. D.

The preaching of St. Andrew did not go to waste. It is mentioned in the Kievan traditions right up until the Baptism during the reign of Prince Sviatoslav the Great. In the Crimea, a fresh dissemination of the faith occurred as a result of the activity and martyrdom of Pope St. Clement of Rome, the Holy Martyr, a disciple of Sts. Peter and Paul the Apostles.

St. CLEMENT, Pope of Rome, the Hieromartyr († 101)

(Feast days, November 25 and January 30)

St. Clement was one of the apostolic men, i. e., the people who had direct contact with any of the holy apostles and were close to them in their activity—through their writings or labours or the good estate of the Church.

He was born in the 1st century A. D. in Rome²², into an aristocratic family, and received an excellent education. His family on his father's side took its origins from the ancient kings of Rome, and on his mother's side the saint was related to the Roman emperors Augustus and Tiberius (2nd century). His father, Faustus, and mother, Matthidia, were pagans and adopted Christianity only at the end of their lives. It so transpired that the young Clement lived in Rome alone for about twenty years, but, despite being the owner of enormous wealth and having many servants, he was sick at heart, since he did not know where his parents and two younger brothers, Austinus and Faustus, were. He was lifted from the darkness of sorrow by a talk with a Christian, who told him about the coming of the Son of God into the world in order to bestow hope and Eternal Life upon all who believed in Him. St. Clement decided to leave for Palestine, where the Saviour had recently suffered death on the Cross. In Caesarea, Palestine, St. Clement met St. Peter the Apostle, became one of his disciples and accepted Holy Baptism from him. Under quite extraordinary circumstances all the members of Faustus' family found one another, and all of them became Christians, having received Baptism from St. Peter the Apostle. St. Clement became his constant companion. Shortly before his sufferings, St. Peter the Apostle ordained St. Clement Bishop of the city of Rome. After the martyrdom of the apostle and the demise of the earlier consecrated Bishop Linus (67-76) and St. Anacletus (76-88), St. Clement occupied the See of Rome, thereby becoming the third Pope (88-101), not counting St. Peter the Apostle. His charity, virtuous life and prayerful labours converted many to Christianity.

On one of the Paschal feasts 424 people were baptized at once; they

included people of entirely different social standing: slaves, rulers and members of the imperial family. The success of his activity at the See of Rome drew the attention of pagans, and one Torcutianus began to incite the people against St. Clement and the Christians. The matter reached the city's ruler, Mamertinus, who summoned St. Clement and, reminding him of his noble ancestry, pointed to the fact that there was indignation among the people because of him. The saint replied to the ruler: "Order them to grow quiet, so that when silence ensues one might speak tranquilly about the important endeavour of salvation and address oneself to the search for the True God, before Whom one must bow."²² And he began his sermon about Christ. The sermon of St. Clement made a great impression on Mamertinus, who failed to find any fault with St. Clement. However, in fulfilment of his official duties, Mamertinus sent a report to Emperor Trajan (98-117) stating that the people had risen up against Clement, accusing him of not venerating the Roman gods, but that there was no proof for an indictment. The emperor replied that Clement should make a sacrifice to the gods, otherwise he would have to be exiled to Chersonesus Taurica, as a slave. Without vacillating, Clement chose the latter. Mamertinus sent Clement away with the words: "May the God whom you serve with all your heart help you in your banishment."²²

Many Christians from the Roman flock voluntarily followed him to Chersonesus. St. Clement arrived in Chersonesus Taurica, and found there over two thousand Christians, who, like himself, had been condemned to hew stones in the mountains.

Near Chersonesus there stood the town of Inkerman—a construction-stone deposit.* The ancient stone quarries, the cave city, which has survived, and the church are located outside the modern boundaries of the city.

* Inkerman ("city of caves")—the subsequent Turkish name for the city, which was called "Ak-kerman", or "white city" in Tatar.² Its present name is Belokamensk ("white stone").²⁴

Even with the status of slave, the Bishop of Rome functioned as an archpriest. Caves were formed in the rock faces of Inkerman during the stone-breaking operations. St. Clement expanded one of them and built a church in it. Through the grace of God, the spiritual power intrinsic to St. Clement united around him all Christians, freemen as well as prisoners.

The workers at the quarries were suffering from a lack of water. The saint proposed to his brethren to pray together so that God might send forth water from a spring by the stone wall. During the prayer a lamb appeared to St. Clement on a rock. When St. Clement struck the place indicated by the lamb with a miner's hack, a spring of delicious pure water opened. Mass conversions of pagans to Christianity began at this site.

The *Life* mentions that about 75 churches had emerged in Chersonesus by that time. Of course, these were small churches, for one could not imagine so many houses of worship on the city's relatively small area.

St. Clement ordained many heads of households presbyters, with the parish and the family often being one entity as a result.

Rumours of the rapid spread of Christianity in Chersonesus reached Emperor Trajan, and he sent to the city an official whom he ordered to have veneration of the pagan gods restored. When he arrived in Chersonesus, the official saw for himself that there were too many Christians in it and that it was impossible to annihilate all of them. Then he ordered that an anchor be tied to St. Clement's neck and that he be drowned in the sea. The saint's martyrdom occurred in 101. Local tradition has it that he was drowned in the sea near the mouth of the Chernaya River. The earthly history of St. Clement did not end here, however. His faithful disciples Cornilius and Fivus fervently prayed with the faithful that the body of St. Clement be revealed unto them. In answer to their prayers the sea ebbed, and people found the incorruptible relics of the saint, which had been reposing in an underwater cavern that was later called the Church of the Angel. Every year the miracle was repeated. Tradition

says that on one of the feast days of the saint the sea receded and a multitude of people gathered at the Church of the Angel. One youth did not return to the shore. His parents believed that he had perished. But the next day, when the sea again revealed the Church of the Angel and his parents together with the people went to worship the saint, they found their son alive and unharmed: according to the youth, the starlets had been nourishing and consoling him all this time. The parents took their child with great joy, and the entire people glorified God for the miracle that had been wrought.

In the early 9th century the sea stopped ebbing, and the relics of St. Clement were inaccessible for fifty years. In the late 50s-early 60s of the 9th century the Crimea was visited by the brothers Sts. Cyril and Methodius. They had been sent to the Crimea by the Byzantine Emperor Michael III (842-867) at the request of the Khazars, who wished to acquaint themselves with the Christian religion. Chersonesus Taurica was on their path and it became a place of preparations for the forthcoming preaching of Christianity and for debates with pagans, Moslems and Judaists. Here in Chersonesus (Korsun) St. Kirill found a Gospel and Psalter written with Russian letters, and the brothers met a person who spoke Russian. So it was via the Crimea that the direct link of the holy brothers equal to the apostles with Russ was planned. It was here that the holy brothers learned of the concealed relics of St. Clement and they felt a desire to invent them. At the request of the holy brothers Archbishop Georgiy of Chersonesus summoned his flock for All-Night Vigil. Those assembled prayed at the seashore. When midnight arrived a light emerged in the depths of the sea, after which the incorruptible body of St. Clement the Martyr appeared on the surface of the sea. His relics were brought into the church amidst universal jubilation.

The next stage of the preaching by the brothers equal to the apostles was the mission to the Khazars. As we know, it was a success: the ruler of the Khazars, his grandees and part of the people accepted Holy Baptism. On their way home, the holy brothers

again stopped in Chersonesus. They took the relics of St. Clement and transported them by sea to Constantinople. But it was not there that they were to find repose.

Emissaries from Moravia had come to Emperor Michael III and Patriarch Photius (858-867 and 877-886 respectively) in 862 with a special request. The Slavs in Moravia had already received Baptism from the Roman Catholics, representatives of the German clergy, and the Liturgy was being celebrated in Latin, a language they did not understand. They requested that a text of the Liturgy be given them in their native, Slavonic, language. The emperor told Constantine: "Go here, for no one can execute this mission better than thee."²² The enlightenment of the Slavic peoples by the holy brothers equal to the apostles had begun. Their activity encountered opposition from the German bishops. Here arose a conflict, which both sides turned to Rome to resolve. Before

going to Rome, Cyril and Methodius took with them the relics of Clement the Holy Martyr. When he learned that the brothers were bringing with them the relics of the third Pope, Pope Adrian II (867-872) came out to meet them. During festivities the relics of St. Clement were imposed in the church. Soon after St. Constantine fell gravely ill and took the schema, with the name Cyril. He peacefully departed unto the Lord and was buried next to the sepulchre where the relics of St. Clement lay. Subsequently Pope Adrian II blessed the Slavonic language for use at the liturgy. Thus the earthly events linked with the glorification of St. Clement the Martyr were concluded in touching unity of East and West. The Crimea was destined to become an important link in the chain of these historic events.

St. Clement left behind numerous theological writings.

Metropolitan IOANN VENDLAND

(To be continued)

BIBLE STUDIES



Russian Biblical Archaeology

Introduction to the History of the Latest Discoveries in Palestine

As a result of the work carried out by Western archaeologists, the topography of Ancient Jerusalem was established.³⁹ The only thing which unites the concepts of all the authors is the square plan of the Old Testament temple.

There is less disagreement in relation to the size and configuration of the basilica of St. Constantine: by Willis (1844), Tobler (1850), de Vogüé (1859) and Seppa (1866), although the above-mentioned plans are far

from exact data of the locality's topography. Only Sik, using the methods and materials of the Palestine Society and the principles of the Russian Bible Archaeology was able to reconstruct the exact topography of the new Jerusalem. Here we see how they converge into one, "to one point", the reconstructions of the holy places according to regions allocated to different confessions, the new "tribes of Israel", so to say. The greatest divergence is observed in the plan of the city, reflecting the Old Testament period, and lesser and lesser divergences as the

³⁹For the beginning see *JMP*, 1988, Nos. 1-3.



The Church of the Holy Sepulchre in Jerusalem

sacred history draws nearer to our days.

The four-part plan reflecting the cosmogony of the ancient world in Jerusalem, is replaced by the twelve-part topography of the Jerusalem structures, with each religion finding its own area of application on the plan of the city and round the Church of the Holy Sepulchre. Inside the church is the so-called "hub of the universe" (to the north-west of Golgotha). It is to be found at the intersection of the axis of Constantine's basilica with which the direction of the magnetic needle forms a right angle.

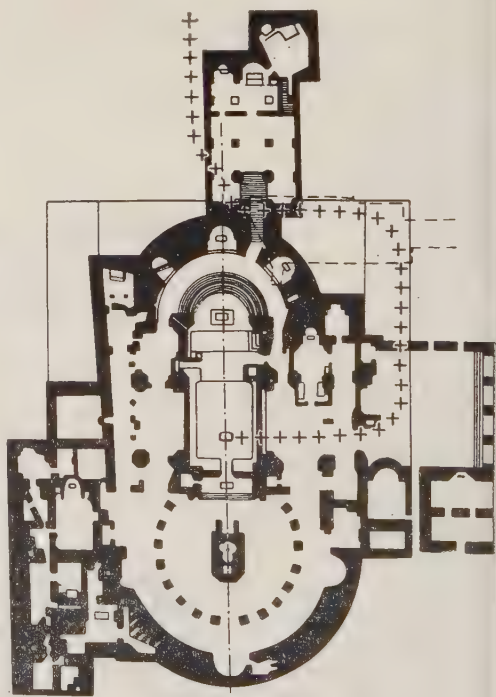
Golgotha, to which one ascends from the Holy Sepulchre up the steps like ones to our choirs, belongs to the Orthodox. Before the altar of Golgotha stands the Cross with the life-size figure of Christ and, at its foot, the figures of the Mother of God and St. John the Divine. The fissure in the rock face between this place and the Roman Catholic Chapel of the Crucifixion of Christ, according to the belief of pilgrims, goes down to the depths of the earth. However, the bottom of

the fissure may be seen from the lower storey below Golgotha. The Orthodox and the Catholics hold divine services at the Sepulchre of Christ at a definite time.

The well-known image of Adam's head at the foot of the Crucifix goes back to a Christian tradition based on dogmatic premises. The first man was redeemed by the blood of the God-Man Jesus Christ, and this entered the iconography of the Crucifixion in the 7th-8th centuries.

Opposite the entrance to the Church of the Holy Sepulchre there is a slab covering another slab upon which Joseph of Arimathea and Nicodemus had placed the body of the Saviour after it was taken down from the Cross for the anointing. This stone is the common shrine of the Orthodox, the Armenians and the Catholics. Over the Sepulchre, on the main wall, is the image of the Risen Saviour, illuminated by over forty icon-lamps of the Orthodox, the Armenians, the Catholics and the Copts.

Round the Church of the Holy Sepulchre, placed closely and making up the Cathedral of the Resurrection, there are the Orthodox Chapel of the



Plan of the Jerusalem Church of the Holy Sepulchre (the path of Christ to the crucifixion is marked with crosses)

Stone Chains, representing the place of Christ's torture; the Armenian-Gregorian Chapel of Christ's Dungeon; the Chapel of St. Longin the Centurion, and the Chapel of the Parting of the Garments. From there a staircase of 28 steps leads down to the Armenian Church of St. Helena; 13 steps lower, is the Catholic Church of the Invention of the Holy Cross, in which divine services are also held by the Orthodox. From there a staircase leads up to the Chapel of Adam and John the Baptist. To the south is the Catholic Church of Our Lady, or the Appearance of Christ to the Mother of God. Not far away, are the graves of Joseph of Arimathea and Nicodemus. In the house of Joachim and Anna, the Catholics marked the room in which the Mother of God was born and Her cradle.

The Jehoshaphat Valley (or the "Hell Fire", or Wady en Nar—where the idol of Moloch stood, etc.) separates the city from the Mount of Olives, at its foot is the Garden of Gethsemane with its age-old olive trees, which is in the care of the Catholics. On the summit is the Russian Church of the Ascension with a quiet and cosy garden and a belfry. Archimandrite Antonin Kapustin is buried by the northern wall of this church. From the Russian belfry the view opens upon the Dead Sea, the Jordan, Transjordan, and the hills of Moab. Under the walls of Jerusalem, in the valley, is the Pool of Siloam, farther in the valley is the white pillar of David's son—Absalom (shaped like a chapel) and the Tombs of the Holy Forefathers. Walking along the valley, parallel to the walls of the city, one comes to the picturesque Field of Blood (Aceldama) and then climbs up to Zion. The towers and walls of Zion belong to the Armenians and Protestants.

To the west of the walls is the complex of the Russian Orthodox Mission forming, with the Russian compound at the Cathedral of the Resurrection and, farther on, the Russian compound on the Mount of Olives, a kind of an East-West axis. Within the bounds of Jerusalem the southern sector can be marked out which holds mostly Armenian, Jedaic and Mahommedan monuments. In the western part is the Christian block. Here, in particular, is the Jeru-

salem Orthodox Patriarchate. In the eastern part is the Coptic monastery. There also is the pool of the sheep market whose water *an angel troubled at a certain season*.

In Bethlehem, two doors lead into the Cave of the Nativity; an Orthodox and a Catholic. According to tradition, the Jerusalem Patriarch and the clergy take in the Holy Gifts through one door of the cave and bring them out of the other. Every confession has found its place in the Holy Land.

At the end of the 11th and beginning of the 10th centuries B. C., Jerusalem was the capital of the ancient Jewish kingdom of Judah and Israel, and after its disintegration in circa 928 B. C., the capital of the Judah kingdom. This was a period of extensive construction in the city when fortified walls, palaces and temples were erected. The most outstanding of them was the Temple built in the reign of the kings David and Solomon (end of the 11th century, to circa 928 B. C.) From ancient times the Temple, located in the eastern section of Jerusalem, was dedicated to the worship of the One God; from olden days it was looked upon with great veneration by followers of three religions—Judaic, Christian and Islamic.

Most explorers, following Holy Scripture, believe that Solomon built the Temple on Mount Moriah, on the spot bought by his father David from Araunah the Jebusite (2 Sam. 24. 18, 25; 1 Chron. 21. 18-26). But David was not fated to erect the Temple. He built only an altar to the One God on the threshing-floor of Ornan, bequeathing the construction to his son Solomon.

Solomon began building the Temple approximately in 1000 B. C. *Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father in the place that David had prepared*, it says in the Bible (2 Chron. 3. 1).

The work lasted seven years (1 Kgs. 6. 38). The temple was the only place of worship of God Jehovah; *I have hallowed this house, which thou hast built*, the Lord said to Solomon, *to put my name there for ever; and mine eyes and mine heart shall be there perpetually* (1 Kgs. 9. 3).

The Tabernacle was carried into the Temple and the entrance into the Holy of Holies was prohibited. The Chief Priest was allowed to enter it only once a year.

The Babylonian king Nebuchadrezzar II, the Persian king Cyrus, the Egyptian king Ptolemy, and the Romans captured Jerusalem and destroyed it and again it was restored. Solomon's Temple shared the fate of the city: in 587 B. C. it was destroyed by Nebuchadrezzar II. The building of the Second Temple began when the Jews returned from their captivity in Babylon, circa 537 (other sources say 539) B. C.; the building work lasted 19 years and subsequently it was destroyed several times. It was restored to its original splendour in the reign of Herod the Great (40 B. C. to 4 A. D.) The work continued for 46 years (Jn. 2. 20). It was in this Temple at Jerusalem that Old Simeon took the Infant Jesus in his arms from the Blessed Virgin and said: *Lord, now lettest thou thy servant depart in peace* (Lk. 2. 29). There the Teacher of the world taught the people and interpreted the Holy Scriptures; He called it the house of His Father; from its court He expelled the traders (Jn. 2. 13-16). It was there that He praised the zeal of the poor widow (Lk. 21. 1-4). There too the event took place narrated by St. Matthew: *Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God* (Mt. 4. 5-7). The church that was later built on the spot by Christians was called the Church of the Presentation of the Blessed Virgin in the Temple.

One of the pilgrims who visited Jerusalem in A. D. 333 writes about this event. In his "Travels", which is the oldest description of the Holy Land by a pilgrim, he mentions the ruins of Solomon's Temple. As this Bordeaux

pilgrim notes,⁴⁰ he saw there "in the corner of a very high tower, upon which the Lord had ascended and Him temptor said to Him: If thou art the Son of God, cast Thyself down. And the Lord answered him: Thou shalt not tempt the Lord thy God and Him alone shalt thou serve."⁴¹

According to old legends in the south-eastern part of the Temple courtyard there was a huge stone ready for the builders, but for some reason not used and for centuries it lay there "an exile among the chosen". This was precisely the stone, tradition says which the Saviour had in mind when He spoke of *the stone which the builders rejected* (Mk. 12. 10). Catholic writers add that the Saviour had this cornerstone in view when He said to Apostle Peter: *Thou art Peter and upon this rock I will build my church*. In local Arabian legends there is mention also of a forgotten stone crying to Heaven for vengeance to the builders for scorning it.⁴²

And, finally, connected with the Temple are the most terrible moments of the Saviour's life on Earth, when the veil of the Temple was rent apart as the redemption of the world was accomplished (Lk. 23. 45).

The disciples and followers of the Lord also had a direct bearing on the Temple. This is mentioned in the Acts of the Apostles where it says that *Peter and John went up together into the temple at the hour of prayer, being the ninth hour* (Acts 3. 1).

NOTES

³⁹ The plans of the ancient city and the plans of Solomon's Temple vary greatly in Robinson (1841), Williams (1845), Schultz (1845); Krafft (1846), Fergusson (1847), Troupe (1855), Lübin (1863), Sepp (1863), de Vogüé (1865), Sosi (1866), Menke (1868), Caspar (1869), Warren (1871), Tobler (1876), Furrer (1876) and Sik (1876).

⁴⁰ This pilgrim came from Bordeaux, France.
⁴¹ See: *Orthodox Palestinian Anthology* (OPA), I, 2nd edition, p. 25.

⁴² See: Olesnitsky A. A. *Svyataya Zemlya* (The Holy Land). Kiev, 1875, Vol. I, pp. 80-89.

Archimandrite AVGUSTIN
Deacon ALEKSANDR MUMRIKOV
A. SOLOVYEV
(To be concluded)

The Moral Foundations of Spiritual Perfection

True success in spiritual life is linked with a person's attention paid to the inner impulses of the heart. One must seek for the guidance which would prompt to the person the way he must live, so that his mind would harmonize with his heart. Then each person will receive the rudder to steer the ship of his soul, which will set the necessary course to all the forces of his inner world. The priest as one who knows, in his exhortation urges the penitent to let accustomed to heeding himself, to pay attention to the moral motives of his spirit and seek out in the moral law the way to control the impulses of his soul.

MORAL LAW

To live in accord with moral law means to live conscientiously, dutifully and virtuously (Gen. 4. 7). The law shows us the general ways and means for the harmonious revelation of our spiritual and moral nature, in order to elucidate the common norms and ways of life.

The moral law arose from the living evidences of the moral feelings of each individual person. Human consciousness and reason recorded and summed up these evidences. Thus appeared life's norms and moral laws in all the nations. In essence they rest on the common understanding of moral good as obligatory and moral evil as impermissible.

Man submits to moral laws through reason, moral feeling and free will. That is why moral laws are also called rules which govern our will but do not force it. Compulsion is here replaced by obligation, which is also insistent in its demands: "you must", "it ought to be", "it is necessary". Such obligations constantly claim to be present in the soul of each man and give no peace until

they have been fulfilled, because they proceed from the spirit, conscience, and mind of each person.

Moral law is an indelible property of every man, that is why the voice of moral law of one's conscience is comprehensible to and accords with the conscience of another person. The requirements of the moral law extend over all the free actions of man, and the actions are estimated only morally, that is, they are being approved or disapproved.

The necessity of moral law is conditioned by the fact that by violating moral requirements man must answer to his conscience, to public opinion, and to God. No one is permitted to break this law or to condone the transgression. When the Law is broken, the law itself does not suffer, only the lawbreaker himself does. Therefore, it must be fulfilled.

No man is left by God without the law. There exists for him a moral rule of which God reminded Cain: *If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him* (Gen. 4. 7). That is why the basic requirement of morality is to do good constantly.

In the New Testament there is much mention of pagan peoples who were not given participation in the calling of Israel. God ordained them to follow their own ways, *That they should seek the Lord, if haply they might feel after him* (Acts 17. 27), *in the times of ... ignorance* (Acts 17. 30). The Divine Law was revealed to them through their conscience and thoughts (Rom. 2. 15). The Apostle Paul understood by law injunctions of moral order, according to which God judged pagans (cf. Rom. 1. 18; 2. 12).

Natural moral law is very close to law revealed by God. Thus, the Prophet Moses says that Divine Law is in the *mouth* and in the *heart* of the people in

order to be fulfilled (Deut. 30, 14). This means that the contents of the commandments promulgated by Moses could be found by each man inside himself and thereby establish the identical norms of both laws.

According to the witness of St. John Chrysostom, moral law, which was put into the primordial nature of man, "is ineradicable and from the time of Adam it has been a reliable mate of all humanity". All men are called upon to fulfil this law. Fulfilment brings man moral wisdom, which is not only knowing general injunctions of moral law, but being ready to apply its requirements to one's own individual needs, peculiarities and powers.

Christian love, for instance, commands us to sacrifice ourselves for the good of our neighbour, but does not define all the private means and forms of this sacrifice. This depends on the personal peculiarities and conditions of life of each. One is ready to sacrifice himself as a physician, another as a soldier, and a third as a priest of the Christian Church. Wisdom consists in the fact that all these sacrifices proceed from love of God and man, and an inner readiness to help one's neighbour for the glory of God.

SENSE OF SHAME

Moral feeling manifests itself most often in man as a sense of shame, and a feeling of conscience.

Shame is the feeling of sinful human nature. The sense of shame belongs to the primordial instincts of the moral feeling and self-consciousness in man. It is innate. Man as a spiritually developed and intellectually free being can realize and assess his actions whether they are good or bad and thus rejoice or suffer because of them and strive to improve.

Shame is the result of anxiousness when one realizes that one has violated some norm of behaviour. If men in Paradise did not feel disturbed or had no pangs of conscience in situations in which fallen man inevitably feels confusion, it meant that in their lives they had not violated the norms set by God neither by deed nor thought; they had not acted contrary to the ideal which was characteristic of their souls.

When Adam said to God, *I was*

naked; and I hid myself (Gen. 3. 10) he experienced the sense of shame as a result of sin (Gen. 3. 6). The sensuality which awoke in his nature became the cause of the shame and the need to *sew fig leaves* and make themselves *aprons* (Gen. 3. 7). Thus, from the first page of the Bible, shame makes itself manifest through an inner voice of the moral feeling of the first man on Earth.

Shame flares up in man after the appearance in his consciousness of something blameworthy, illicit and shameful, which infringes upon the inner world and dignity of man.

Shame manifests itself in a feeling of confusion, alarm, anxiety, guilt, and concludes with self-reproach, repentance, and inner confession to one's conscience as though to one's elder brother.

Shame is a complex feeling, although it is often experienced summarily, as something alarming and shameful. Shame is usually defined as a feeling of strong confusion at the realization of the blameworthiness of one's action.

Man becomes conscious of shame in response or reaction of the moral feeling to impure thoughts of lust and vice; of doubt, vacillation, unbelief and faintheartedness; of hostility and distrust of men and their censure.

If these thoughts do not turn into words and deeds, but remain inside the person, then the feeling of shame caused by them will be hidden and remain an inner shame. If the sinful thoughts are all the sinfulness languishing within, they affect man's outer behaviour and become visible to surrounding people. Then to the feeling of inner shame an external censure is added, which appears in the form of ridicule, shame, ignominy and condemnation by people. Inner shame punishes man from within (verdict of conscience), but external shame is punished twofold: by one's own conscience and the condemnation of people.

Shame may be true and false. Since shame is caused by the infringement of moral norms of life: chastity, meekness, abstinence, veracity, honesty and duty. Arising from these infringements, since shame is experienced in the soul of the violator as a moral flaw, as a disturbing feeling of confusion and bitterness, demanding the restoration of the norms breached by them.

False shame is caused by other reasons. Thus one is ashamed before people because of his bashfulness, unociableness, or physical defects. Another is ashamed of his confused articulation, his declining or too youthful age, or his parentage. A third of his unsettled personal or family life, lack of money or poverty. All these cases, however, arise mainly from vanity, from petty and vulnerable self-love, but sometimes from a hidden and not indispensably a reprehensible cause.

A man feels shame not only for himself, but for other people he respects as well, especially for his children or parents when they violate the moral norms of life. In such cases, the shame is as strong and acute as for his own self. It is characteristic of man to suffer shame not only for relatives, but for any person who lowers his dignity and denigrates the image of God in himself. Such shame and anger is aroused by profligates, drunkards, hooligans, liars, thieves and all who have gone astray from the right path in life.

Men are inclined to put to shame others, but this is praiseworthy only if the denunciation or appeal to conscience is made as a kindly admonition, with a *meek spirit* and leads to repentance and helps to improve and not by the arrogance of the admonisher.

The external signs of shame are changes in the expression of the eyes and face—blushes from shame and alarm in the eyes. Old Testament Prophets say that shame is visible in faces (Ezek 7. 8; Dan. 9. 7).

Holy Scripture speaks much about shame. Thus, St. Paul the Apostle, trying to win over the Christians to struggle with sins and vices, shamed them using such words as: *I speak to your shame* (1 Cor. 6. 5; 15. 34; 2 Cor. 1. 21). St. Luke witnesses that all

Christ's *adversaries were ashamed* (Lk. 13. 17).

One need be ashamed only for disobedience, going contrary to the will of God, negligence of one's Christian calling and social duty. If you are a Christian, says St. Peter, *be not ashamed; but ... glorify God on this behalf* (1 Pet. 4. 16). Christ Himself was *not ashamed to call Christians brethren* (Heb. 2. 11).

St. Paul expresses his wish *that women adorn themselves in modest apparel, with shamefacedness and sobriety ... with good works* (1 Tim. 2. 9-10).

Bashfulness developing together with chastity, helps to create spiritual purity and piety in personal, home and social life. Shame signalizes peril in the inner world of man; bashfulness forewarns, cautions against disaster and if it has not been silenced, it will stand watch constantly in the spiritual and moral life of man.

Indeed, shame itself helps to struggle for such life indicating opportunely the errors and downfalls in this life, thereby requiring immediate correction of the mistakes.

Each of us must be ashamed of exterior slovenliness, moroseness, estrangement from God and men. We have been created to live in the union of peace and love with God and one's neighbour. Let every flash of shame be a signal and cause for us to turn away from evil to good, from the bad to the beneficial, from the shameful and impermissible to that which has been commanded and be worthy of the great calling of Christian.

And may the words of the Saviour always prevail over us: *Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels* (Mk. 8. 38).

Archpriest Prof. Aleksandr VETEL'EV († 1976)

Stichera on the Sunday of All the Russian Saints

Kiev-Pecher
Lavra Chaz

C. 1/2 T. 1/2
A.

1. Зем - ле Рус - ска - я,
2. Цер - ковь Рус - ска - я,

Б.

гра - де свя - тый!
кра - суй - ся и ли - куй!

У - кра - шай твой дом,
Се бо ча - да тво - я,

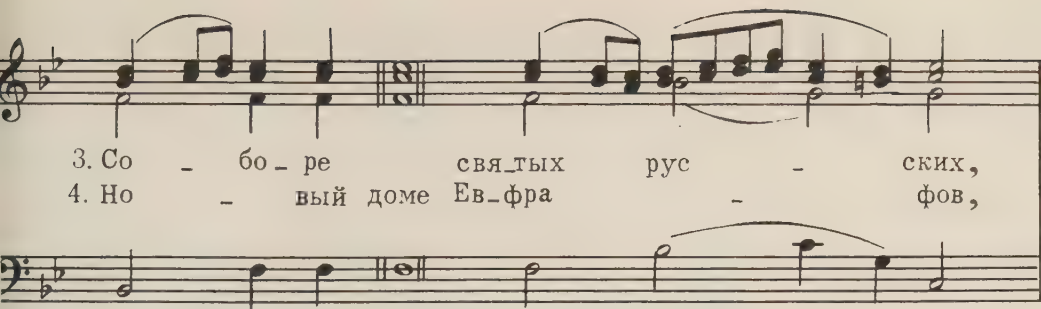
в нем же
Престолу

Бо - жест - вен - ный
Вла - дыч - ню

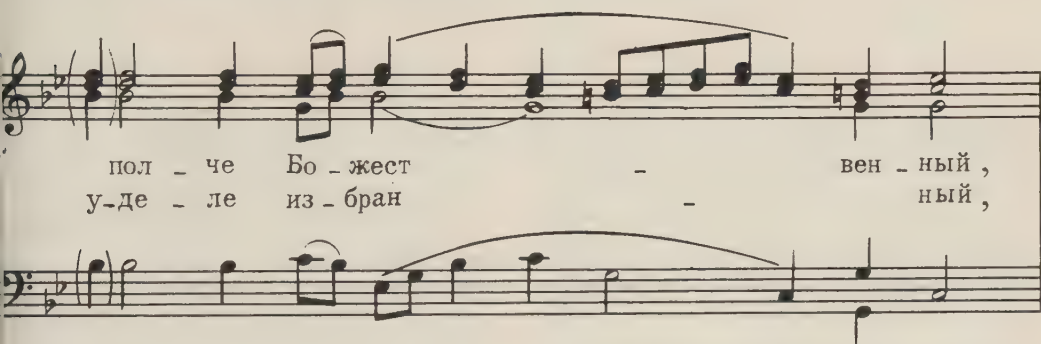
велий сонм
во славе

святых про - сла - ви.
пред - сто - ят ра - дующе - ся.

Arranged by Archimandrite Matfei (Trinity-St. Sergiy Lavra)



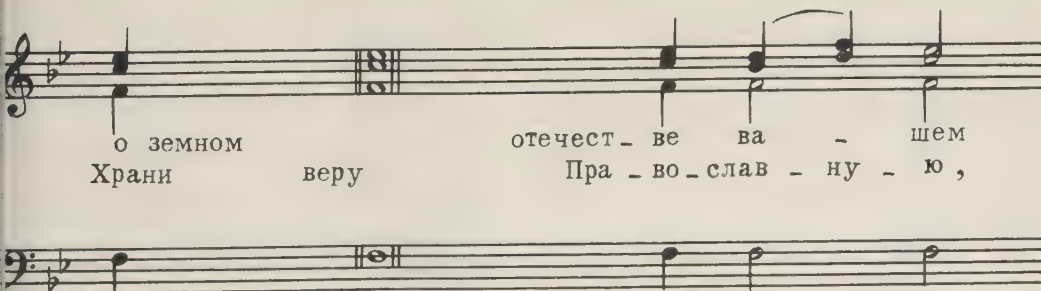
3. Со - бо - ре свя_тых рус - ских,
4. Но - вый доме Ев_фра - фов,



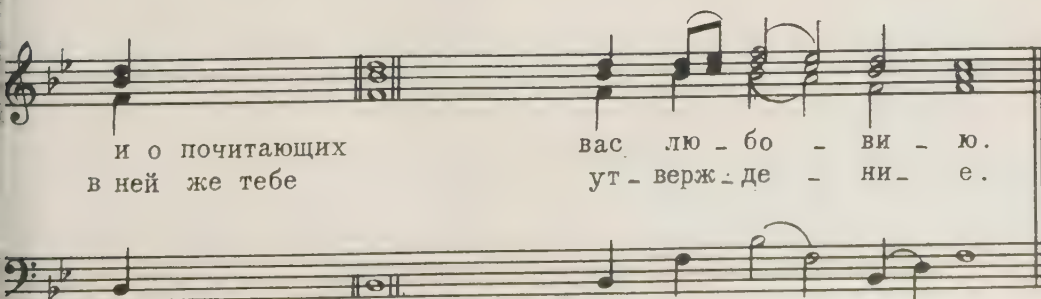
пол - че Бо - жест вен - ный,
у - де - ле из - бран ный,



мо - ли - те - ся ко Го спо - ду
Русь Свя - та я!



о земном отчест - ве ва - шем
Храни веру Пра - во - слав - ну - ю ,



и о почитающих вас лю - бо - ви - ю .
в ней же тебе ут - верж - де - ни - е .

"OUR FATHER" IN THE LANGUAGES OF THE WORLD "Vaterunser Polyglott"

Hamburg, 1984, 278 pp.

H. Buske Publishers has put out the Lord's Prayer in 42 languages, with a bibliographical supplement containing well-known publications of the prayer in different languages. The book has been issued under the editorship of and with an introductory article by Gernot Bühring. Adduced in the foreword are the words of Hamburg pastor H.-J. Quest: "The prayer *Our Father* is our personal experience of oikoumene."

Representatives of Christian Churches and faiths are increasingly taking part in joint prayer meetings at which the Lord's Prayer is said in a host of languages; it is in connection with this that it has become imperative to give the participants in ecumenical services an opportunity to understand and utter the words of this prayer common to all Christians (Mt. 6. 9-13), even if they do not know the language in question. The collection contains full texts of the prayer and their variants which are used in the Orthodox and Ancient Oriental (pre-Chalcedonian) Churches. The texts reproduced with the aid of various alphabets are in some instances provided with a transliteration, translation and even elements of a grammatical analysis. In a number of the language versions the order of the petitions is changed.

The collection features translations of the Lord's Prayer into the ancient languages of the Germanic group—Gothic and Anglo-Saxon (Old English), which sheds additional light on the history of the translations into the modern Germanic languages; for comparison's sake, the prayer *Our Father* is given in the Low German dialect.

It is generally believed in the West that the source of the prayer *Our Father* as it is given in the Gospel According to Matthew was its shorter variant in the Gospel According to Luke (11. 2-4).

H. Haag ("Vater Unser" in: *Bibel-Lexikon*, 1968, Sp. 1814) made an attempt to reconstruct the initial Aramaic text of the prayer on the basis of the version of the Gospel According to Luke, which is adduced in the introduction.

As to the translation of the Lord's Prayer in general, it should be noted that the Aramaic version combines two terms: (*forgive us*) *our debts* (Mt.) and *sins* (Lk.). A parallel is sought in the Ethiopic liturgical text of the *Our Father* in the Geez language: "our sins and trespasses". The same applies to the Malayalam language (the Indian state of Kerala), where Indian Christians have been living since an-

cient times. "Bread" in the corresponding position in the Malayalam language is defined "needful". In three languages of the Semitic group (Aramaic, Arabic and Geez), there is a striking similarity of vocabulary and structure, up to and including a coincidence of grammatical forms.

The Greek text in this publication is provided with a transcription, which gives the so-called Reuchlin reading, which is close to the Byzantine and modern pronunciation and coincides in the main with the reading customary at Russian theological schools (unlike the Erasmian reading, which is oriented towards a more ancient stage of the language).

The Coptic text, which depends on the Greek, is given twice: once, with a word for word translation, and the other time, with a transcription.

The Latin text is presented in two variants: in the Vulgate (the translation which dates back to St. Jerome and which is the established one in the publications of the Bible under Popes Sixtus V and Clement VIII) and in the liturgical version. They differ from each other in the submission of the petition concerning bread—*supersubstantialis* (supra-substantial) in the Vulgate and *cotidianus* (daily) in the text of the Mass.

The Church Slavonic text of the Lord's Prayer is reproduced in the Cyrillic and Gothic alphabets; a transcription and comparison of the texts are provided, and the earliest variant is used.

The collection also features the Russian synodal translation, the text of which is rather close to the Slavonic; another striking feature is its re-arrangement peculiar to many translations: *in earth, as it is in heaven* (cf. *as in heaven, so in earth*).

The Ukrainian text is presented in three variants—two liturgical ones and a translation from the Bible. Of the first, it can be said that it is geared more to the Slavonic, while the second is oriented towards the colloquial language. The third version in a way combines the two previous ones.

The collection does not have a Byelorussian translation.

The translation into Serbo-Croatian contains four variants of the prayer: two liturgical and two biblical which, incidentally, coincide word for word. The liturgical versions constitute an interesting example of how within the framework of a single national language the Eastern and Western Church traditions (Orthodox

atholic) use different linguistic means to convey the same content.

Featuring prominently among the Slavic languages is Bulgarian with its analytic grammar, which is possibly explained by the early Bulgarian substratum. The Bulgarian text of the *Our Father* is adduced from the Bible, in the old orthography.

The Slovenian, Czech and Slovak translations of the Lord's Prayer are represented by texts from the Bible which are rather closely related, as are the languages themselves.

The Polish translation of the prayer *Our Father* is represented by two texts—the liturgical and the biblical. The sole difference is the use of the singular *w niebie* (in heaven) in the liturgical variant of the prayer.

The Gothic text of the Lord's Prayer in the collection is taken from the *Codex Argenteus* (6th century), which is written in silver letters on purple parchment (discovered in the 16th century by the humanist Georg Cassander).

Among the West Germanic language group German into which Luther translated the Bible in 1522-1542. This translation retains its practical importance today, too. The collection features five versions of the prayer in German, including the Luther translation.

English is represented in the collection by five versions of the Lord's Prayer, which are borrowed from *The Book of Common Prayer* (1549), *The Holy Bible* (King James Version 1611), *The Order for Holy Communion* (1967), *The Alternative Service Book* (1980), *The New English Bible* (1961), etc.

The texts of the Lord's Prayer in Danish, Norwegian and Swedish are closely related, as are the languages. With regard to the practical aims set forth in the foreword, the absence of transcription in the Danish variant, where the pronunciation differs markedly from the written language, is regrettable. The Norwegian text is provided in two versions—from the Bible and from the office of the Mass. One is oriented towards the so-called *bokmal* (bookish language), which is very close to Danish (Norway was in union with Denmark until 1814), while the other is geared to *landsmal* (the vernacular).

Swedish is represented by one variant, taken from a collection containing the New Testament with the Psalter and liturgical texts (1964).

Italian took shape on the territory where in ancient times Latin was the language that was spoken. Having formed on the basis of the Tuscan dialect, it has been the national language from the latter half of the last century. In the collection Italian is represented by the liturgical and biblical texts of the prayer.

French is represented by three versions, the first of which is from a book by P. de Meester *A Divine Liturgie de notre père S. Jean Chrysostome* (1925); then follow the so-called ecumenical version and the text of the prayer from the Bible in a translation by Louis Segond (1975).

In Spanish and Portuguese, two texts of the Lord's Prayer are given—the liturgical (Mass) and the biblical ones.

In Romanian, there are five texts, the first

of which is given in Slavonic script, which was widely used until the latter half of the 19th century.

The Irish text of the Lord's Prayer is reproduced in the traditional Irish script, followed by a transliteration with a word for word translation.

The Armenian text is also accompanied by a transliteration and translation. "Bread" is defined as "wonted".

The three Albanian texts are not provided with a word for word translation. Latin borrowings are noted in them.

Of the non-Indo-European languages of Europe, Hungarian and Finnish are represented by one variant of the Lord's Prayer.

The Georgian text of the Lord's Prayer is featured in the now generally accepted civil script and the ancient church script. Furthermore, both scripts are given in juxtaposition. The text is provided with a transliteration and a word for word translation.

Also featured in the collection are translations into the languages of the Moslem people—Turkish and Indonesian. Both texts are provided with a word for word translation, which defines "bread" as "our food, which is sufficient" (Indonesian), and "daily" (Turkish).

The Korean text is given in a syllabic alphabet, in the transliteration (with reading instructions) and in the word for word translation. The petition for bread is conveyed as follows: "Give us daily the food that is becoming necessary."

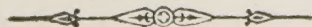
The Chinese text is reproduced in characters with a transcription according to the Wade system (the tones are indicated by numbers over the lines). A transcription in the new, Pinyin, system is given in the foreword. The definition of "bread" is conveyed with two characters designating "daily" and "necessary". "Bread" is translated as "food".

Astonishingly, the collection of the Lord's Prayer lacks texts in such languages as Japanese and Vietnamese, which are used by rather large Churches, all the more so since the current Latin script of the Vietnamese language was developed by Christian missionaries. One can only hope that this omission will be rectified in the book's reprinting.

The range of European languages would have been considerably broadened by the inclusion of the text of the Lord's Prayer in Icelandic, which, for all its archaism, could have shed additional light on the history of the translations of the prayer into the Germanic languages.

At the end of the collection there is a bibliography of similar publications, from Johannes Schiltberger (1427) to the present. Regrettably, no information is cited about analogous Russian publications (with the exclusion of the edition by F. Nagel: "The 'Our Father' and Other Texts in 325 Languages and Dialects..." in *Obraztsy shriftoy tipografii... Imperatorskoi Akademii nauk* [Models of Printing Type... of the Imperial Academy of Sciences], St. Petersburg, 1870).

S. KAZILO



ENROLMENT IN THE THEOLOGICAL SCHOOLS OF THE MOSCOW PATRIARCHATE

The enrolment rules of theological schools are published in the Russian edition of the **JMP** No. 4, 1988.

The theological schools train men for the priesthood and other workers of the Russian Orthodox Church.

Men from the age of 18 to 35, with secondary education, can enter the theological seminaries (secondary education).

Those who desire to enter the higher educational institutions—the theological academies (men up to the age of 50)—must have a complete knowledge of the seminary course. The study course is 4 years in both the seminary and the academy.

There is a department of extramural (correspondence) courses at the Moscow Theological Academy and Seminary for priests and deacons serving in parishes of the Russian Orthodox Church.

Those enrolling in the theological schools, just as candidates for ordination, must meet the requirements of the canons and decisions of the Russian Orthodox Church.

Men and women with secondary education can also enrol in the three-year Precentorial Courses at the Leningrad Theological Academy and Seminary.

The addresses of the theological academies and seminaries are:

1. **Moscow Theological Academy and Seminary—The Trinity-St. Sergii Lavra, Zagorsk, 141300, Moscow Region, USSR.**
2. **Leningrad Theological Academy and Seminary—17 Obvodny Kanal, Leningrad, 193167, USSR.**
3. **Odessa Theological Seminary—4 Mayachny Pereulok, Odessa, 270038, USSR.**





The Church of St. John Climacus in the Wilderness
of the Transfiguration of the Saviour, Riga Diocese

PUBLICATION
OF THE MOSCOW
PATRIARCHATE